The Relief Society Magazine

June
1931

Vol. XVIII
No. 6

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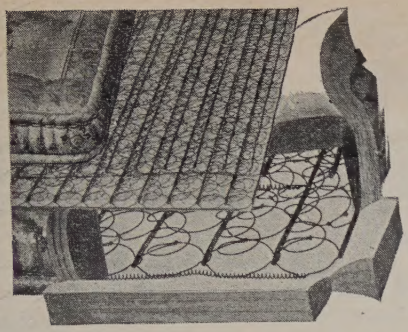

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

Vol. 18 June, 1931 No. 6

CONTENTS

Portrait of Elder Orson F. Whitney ..... Frontispiece
Crusade Against the Use of Tobacco ..... Prest. Louise Y. Robison 303
Orson F. Whitney, Apostle, Poet, Historian, Philosopher .... Annie Wells Cannon 305

Relief Society Conference:

- Officers' Meeting, Morning Session 307
- Officers' Meeting, Afternoon Session 320
- General Meeting, Morning Session 333
- General Meeting, Afternoon Session 343

Mrs. Phillip North Moore ..... Annie Wells Cannon 353
From a Mail Carrier to an Artist ..... Curt Meng 354
Easy Money ..... Lela M. Hoggan 356
Blue Herons, Prairie Dogs and Men ..... Harrison R. Merrill 360
June (Poem) ..... Elsie E. Barrett 363

Editorial:

- President Rey L. Pratt 364
- Antoine Ridgeway Ivins 365
- A Call Answered—A Life Changed 365
- Utah White House Conference on Child Health and Protection 367
- Gratitude to President Hoover 366
- Tree Planting 368

PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Subscription Price: $1.00 a year; foreign, $1.25 a year; payable in advance.
Single copy, 10c

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918.

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SUMMER TERM STARTS JUNE 1

Crusade Against the Use of Tobacco

By President Louise Y. Robison

THE instinct of mothers to be alarmed when danger menaces their young is universal. Both human and animal mothers are forever on their guard to protect their young from destructive forces—no sacrifice is too great, even to endangering their own lives.

Some evils are limited in their power and individual mothers can cope successfully with them but there are others which demand united effort.

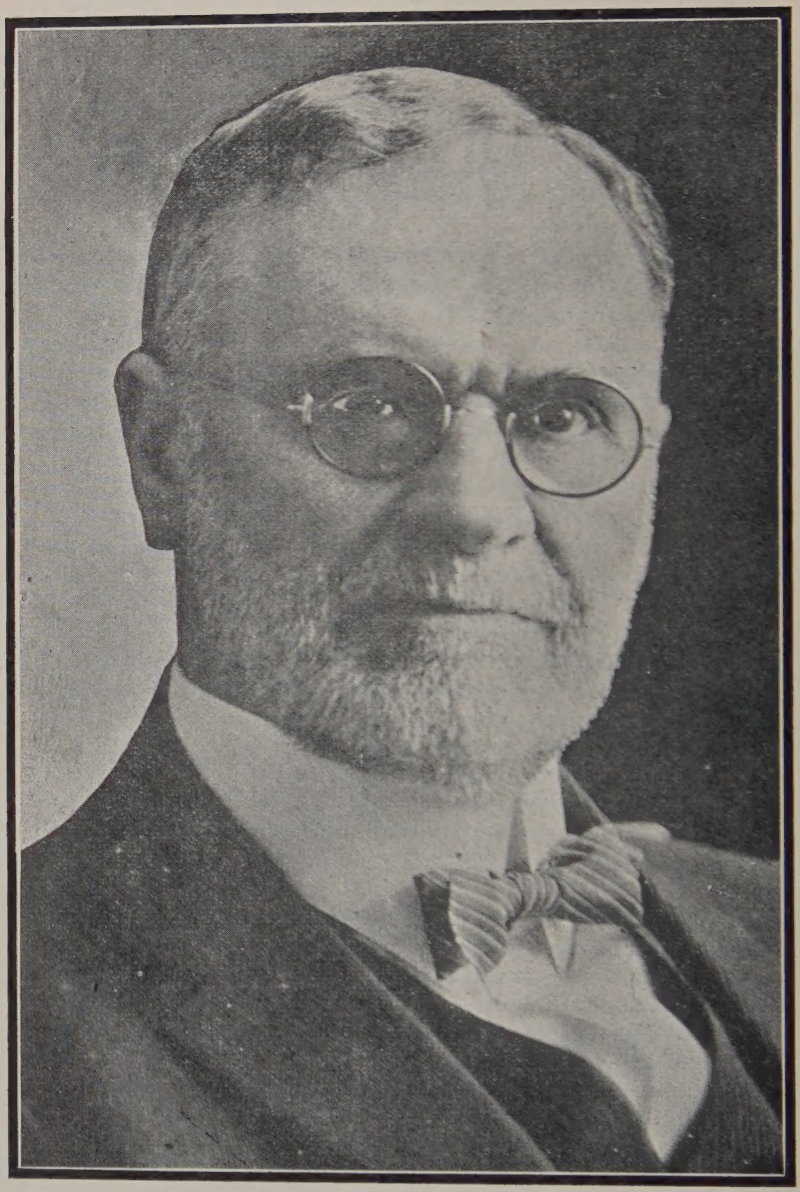
Such a destructive influence is with us today and challenges the motherhood of our nation. It is not enough that one mother nor twenty mothers become alarmed—but all people who desire the health, efficiency, and spiritual development of our youth are urged to join forces for their protection.

Human judgement may err but we have the word of our Heavenly Father that tobacco is not good for us. The Relief Society believing the Word of Wisdom to be the word of God calls on all its members to cooperate in helping our young people to see the benefit of living strictly in accordance with its teachings.

With the approval of the First Presidency, the Auxiliary organizations of the Church of Jesus Christ of Latter-day Saints are uniting in a crusade against the use of tobacco. Each has its special assignment. To the Relief Society it is that we will not condemn nor make unhappy those of our young people who have acquired the tobacco habit but with all the power of our love and prayers we will help them to see the benefit of complying with our Father's admonition and of stopping this injurious indulgence.

And further, as a safeguard to those who have not formed this habit and to protect and help the weaker ones, that we will not patronize any merchant who sells tobacco, in any form, to minors. Relief Society always has stood for law enforcement. In Utah, as in many other states it is illegal to sell tobacco to minors. We certainly, even at inconvenience to ourselves, cannot support violators of the law especially when such violators are destroying our youth.

We especially appeal to all Relief Society women and all other women in our communities to seriously and zealously work for the welfare of our young men and women and to see that the laws that have been enacted to safeguard them are not violated.



ELDER ORSON F. WHITNEY

THE
Relief Society Magazine

VOL. XVIII JUNE, 1931 No. 6

Orson F. Whitney, Apostle, Poet, Historian, Philosopher

By Annie Wells Cannon

IT was dawn. The warm glow of the rising sun kissed the eastern hills. The new day spread its golden loveliness over an awakening world, just as the kingly spirit of Orson F. Whitney, passed into the great beyond. He died May 16, 1931, peaceful and content.

His way in life was pleasant for he sought only the beautiful in art and nature; had enjoyment in companionship of friends and the pursuit of knowledge. Holland's beautiful verse which he sometimes used for a text might easily apply to his own career.

"Heaven is not reached in a single bound:
But we build the ladder by which we rise
From the lowly earth to the vaulted skies
And we mount its summit round by round."

While his experiences were varied, he marked for himself a pathway clear, motivated by earnest endeavor, poetic ideals and fervent emotion.

ORSON FERGUSON WHITNEY was born in Salt Lake City July 1, 1855, son of Horace K. Whitney, one of the original pioneers of 1847, and Helen Mar Kimball, eldest daughter of Heber C. Kimball, a member of the first council of the twelve under Joseph Smith and counselor to President Brigham Young.

His boyhood was spent largely in the open spaces. Amusements were few for the pioneer children save such as they themselves provided. There was, however, an exceptional opportunity in the community of seeing the classic drama and Shakespeare's plays, given by the old Salt Lake dramatic association, of which Orson's father was a member. His father was also a gifted musician while his mother was a forceful writer and speaker.

These inherited talents added to his natural gifts—a remarkable memory, a rich mellow voice, a graceful and pleasing personality, would seem to point to a stage career, and that was his choice, but Providence ruled otherwise. In 1876 he answered a call for a mission to the eastern states. Engaged in this ministry, he found his true

vocation; here, too, he began his literary work, contributing poems and articles to the home papers.

Soon after his return from this mission Elder Whitney was appointed Bishop of the 18th Ward, a stewardship he held for 28 years and wherein he was greatly loved and honored. The capacious and beautiful annex to the ward chapel is named Whitney Hall in his honor. In 1881 Bishop Whitney took a second mission, this time going to Europe. While in England he availed himself of the rare pleasure of visiting places he had learned to love through the medium of romance and poetry—homes and haunts of the English poets, the abbeys and castles around which their stories are entwined, like the ivy on their walls.

In 1906 Elder Whitney was appointed a member of the Council of the Twelve. To this high calling he gave the most sincere and reverent devotion.

In 1921 he went again to England, this time to preside over the European mission. A severe illness shortened this mission and he returned home in a few months.

Always in the ministry he found happiness and satisfaction and was an eloquent defender of the faith with tongue and pen. Among the stakes and missions he traveled, exhorting and encouraging the people in ways of righteousness.

Elder Whitney's literary work is outstanding. As an historian he was accurate and careful, as a poet lofty and idealistic, as an essayist logical and convincing, all making a valuable contribution to the literature of the Church and state.

"The Lifted Ensign—A Call to Israel" was written for the Centennial Conference, April 6, 1930, and read by the author on that memorable occasion before the vast audience in the Tabernacle.

Notwithstanding his inclination for the more quiet calling in the ministry or literary field, Elder Whitney was not unmindful of his responsibilities as a loyal and patriotic citizen and held many offices both civic and state. He was a member of the Constitutional Convention in 1894, held prior to statehood, at which time he made an earnest and eloquent plea for the cause of woman suffrage. He was Chancellor and Regent of the State University, taught philosophy and history at the Brigham Young College at Logan and for many years was a member of the Church Board of Education.

December 18, 1879, Elder Whitney was married to Zina Beal Smoot, the piquant and charming daughter of Abraham O. Smoot of Provo. Zina died in 1900. She was the mother of nine children, seven of whom are living. In July, 1888, he married May Wells, daughter of Gen. Daniel H. Wells, and to her fell the task of caring for these motherless children as well as her own two boys. To all she gave tender care and devotion.

In the atmosphere of social and home life Orson Whitney's charm was most apparent. There his ready wit, his gift as a recounter of fascinating stories, his many accomplishments afforded delightful entertainment. Always the gentleman, refined, sensitive, kind, how he will be missed. To his family he rendered sweet affection and has left a legacy of things imperishable.

He mounted the ladder round by round. Who doubts but he reached the "summit of the vaulted skies."

Relief Society Conference

Held April 2 and 3, 1931

THE Relief Society of the Church of Jesus Christ of Latter-day Saints held Annual Conference on Thursday and Friday, April 2 and 3, 1931, in Salt Lake City, Utah. President Louise Y. Robison was in charge and presided over the General Sessions of the conference.

The meetings were as follows: Stake Officers and General Board Members, held in the Auditorium of the Bishop's Building, from 10 a. m. to 12 noon on Thursday. There were seven department meetings: Theological, Literary, Social Service Lesson, Visiting Teachers, Class Leaders, Social Service Case Work, Choristers and Organists, and the Secretaries' Department. The two general sessions were held in the Tabernacle on Friday, April 3. There was an Executive Officers' Banquet, held at the Hotel Utah on the evening of April 3, the Presidency and the General Board being hostesses. In addition to the presidents, the executive officers of the various stakes were included.

The attendance at the General Stake Officers' Meeting was as follows: There were 102 out of the 104 stakes of the Church represented, 10 of the missions in the United States, in addition to the president of the European Mission, Sister Leah D. Widtsoe; and Mrs. Arthur Gaeth of the Czecho-slovakian Mission; also representatives from the Canadian and Mexican Missions. There were 22 General Board members; 603 Stake and Mission Officers, including: Stake presidents, 80; Counselors, 123; Secretary-treasurers, 64; Other Board Members 324; Mission presidents 12. Ushers furnished by the Salt Lake City stakes and some of the Salt Lake County stakes gave excellent service in handling the large number in attendance and in properly seating them in the various meetings.

A very delightful feature of the conference was the music. Mrs. Lizzie Thomas Edward directed the congregational singing. There were special musical numbers from Mrs. Pearl Kimball Davis, Miss Miriam Erickson, Mrs. Annette R. Dinwoodey; a very delightful string trio consisting of Miss Miriam Gilchrist, Miss Lucille Merrill and Miss Sina Brimhall. An unusual feature was the splendid music furnished for the general sessions of the conference under the direction of stake choristers, special mention is made of Grant and Liberty stakes.

OFFICERS' MEETING

Morning Session, Thursday, April 2, 1931

PRESIDENT LOUISE Y. ROBISON

I WISH I had words to express the gratitude we feel this morning in greeting you all here. Our prayers have been answered. Our hearts are full of gratitude to our Heavenly Father, and to you, our dear sisters, for the efforts which you have made to come to this Conference.

I have often heard that Conferences are the finest medium we have of holding interest in the Church. I believe this, and the joy we have in meeting again with our sisters whom we meet out in the stakes, wards and mission fields, is beyond expression. I wish you knew how we appreciate you, and all the service that you have rendered.

I believe that the record has been made in Relief Society in getting replies, for anything that we wanted at the office. Just a short time ago the White House Conference Committee asked for some special information, which we did not have in the office. On Saturday the Secretary and her helpers sent out letters and asked that we have this information in at once. On Monday afternoon we had some of the replies, and on Tuesday they came in from far away places. I want to tell you how we appreciate this, because I know that you are all busy women.

Usually in making an address we want to leave the most thrilling thing to the last, but I am so eager to tell you some good news, that I am going to tell you first. For years we have been wanting a handbook. Numberless appeals have come to us for something that would help women get started with the Relief Society work, and I am very happy to announce that we have now a perfectly wonderful handbook. The committee, Counselor Amy Brown Lyman, and Sister Annie Wells Cannon, have been working on it almost day and night, because we have been so eager to have it ready for this Conference. This handbook contains full information pertaining to the history of the Relief Society. It has a sketch of the seven presidents, and information that has been compiled from all of our records that we have had since the beginning,—how to conduct and what to do in all activities. It seems to us it is going to be a most wonderful help, especially to the new officers, and we feel it will be a tower of strength to our officers who are in charge.

We hope you will use it as officers of the army use their rules. No matter how long an officer is in the army it is one of his requirements that he read his rules every day.

There are illustrations in it, a table of contents, and it is indexed and cross-indexed, so that you can easily find anything you wish.

For many years we have been using gold and white for our Society colors, but a very exhaustive search fails to discover any official word that these were really made the Relief Society colors. We love the old traditions of our organization and we were loath to give up gold and white. I think there was just a bit of sentiment about it, thinking the gold represented the wheat, but wheat is not really gold —we call it the "golden grain" but when you take a piece of straw you find it is not really gold, but yellow. After much thought and discussion we decided to choose something distinctive, so now our official colors are gold and blue. I would like to know how many of you would like to have gold and blue instead of white and gold (vote unanimous).

We have had a few reorganizations since last Conference. It makes us sad to think that there is need of reorganizations. We love these women so dearly; they do such beautiful work, and when we think of their leaving it seems impossible to find anybody who can take their places. That is one of the beautiful things of this Church, it does not matter how splendid a person is,

and how much we miss and love him, the Lord is always able to help us find someone else who can ably fill the place.

Reorganizations

Date	Stake	Released	Appointed President
Mar., 1931	Beaver	Mrs. Susan J. Murdock	Mrs. Kate Jensen
Feb., 1931	Box Elder	Mrs. Lula B. Call	Mrs. Vera D. Sederhold
Oct., 1930	Cache	Mrs. Lizzie B. Owen	Mrs. Lula Y. Smith
Feb., 1931	Franklin	Mrs. Veroka G. Nash	Mrs. Bertha P. Larson
Feb., 1931	Garfield	Mrs. Irene N. Rowan	Mrs. Ida H. Steed
Mar., 1931	Malad	Mrs. Eleanor J. Richards	Mrs. Nellie K. Dredge
Nov., 1930	Oneida	Mrs. Nellie P. Head	Mrs. Anna R. Hawkes
Nov., 1930	Taylor	Mrs. Georgina O'Brien	Mrs. Julia E. Ririe
Dec., 1930	Union	Mrs. Evelyn R. Lyman	Mrs. Josephine Hanks

Some of our people have said, "Let us go back to the old method of having our teachers go to Union Meeting, and not have their special meetings in the wards." I would like to ask as a personal favor, that you stake officers make this a matter of prayer. The General Board has discussed this matter, and prayed and we cannot see how it would strengthen our work to have the Relief Society visiting teachers go back to Union Meeting, and not have the specific instructions which they get in their wards. In stakes and wards where this has been tried out persistently it has worked beautifully. One stake president told me just the other day that it would be a calamity to go back to the old method, the teachers are doing so much better and the work is going along much more harmoniously. We do earnestly beg of you that you will try just a little longer, and make some provision where this teachers' training meeting can be held in a regular meeting. This need not be very long, but make it just the very finest meeting of which you are capable. Have the class leader who goes to the stake union meeting come back so full of help for the visiting teachers that they cannot get along without her. Some believe that the teachers will not come out to the Work and Business Meetings. On the contrary, one of the stake presidents told me that in her stake, which is a stake of large wards—there is an attendance in one ward of 104, and in another of 80. She asked her stake to keep tab of the women who left during the Work and Business Meeting, and only two women in that whole stake, with such a large enrollment, leave the Work and Business Meeting before 3:30. She feels that there must be something lacking that even two women leave. In some of the wards the women are not interested, they are tired when they go to meeting and to go there to sew might not be so interesting. In some of the stakes they will have in connection with this meeting a class in something. We have in one stake a class in child care. You can go in and sew on quilts (you know everyone cannot sew on quilts, but everyone who chooses can do so) then they can make rugs, lamp shades, tied and dyed work; there is a department for young mothers, and in one of these wards there are 17 new young mothers who have come in and joined the organization just for this class in child training. Now if they have someone there capable of giving help to mothers on how to make little things out of spools that the child can make, or how to tell stories that the mothers can tell to their children when they go home, or give a little talk on the guidance of the

child; what to do with a child who sucks its thumb, or a child that tells fibs, or a child that takes things that do not belong to it. This is very appealing and will increase attendance.

Have your teachers' training meeting some time that will coordinate with this work and business meeting, and then have something in the Work and Business meeting that will interest all the women in the ward, and you will be surprised how successfully it will turn out.

Last spring we asked that all of the Relief Society women of the Church donate one article, either a new article or made-over or remodeled article, for the benefit of those in need. It seems in some stakes this has hardly been understood, and they have not known what to do with the articles when they were collected. You can have the articles range in price from ten cents to any amount, even to a pair of blankets, if anyone would care to give that much. We asked every woman to turn in to the Relief Society president one article of clothing that would be suitable for those who are in need, and let the ward have it for use in the ward, but do not send it away until everyone in need in your own ward has been supplied. Now look about you and see if all the children are taken care of, that no little child is going to school humiliated because of its clothing. It is a cruel thing for a child to have to go to school or Sunday School and be ashamed because its clothing is worn. Take care of your ward out of this contribution, then if you have your ward supplied, (and we do have wards where there is very little or no need, but we still expect and hope that these sisters in such wards will contribute), and you still have a surplus, have the ward president speak to the stake president about this. In almost every stake there will be one ward where there is greater need than in other wards.

Other women's organizations do this type of work. Last year the Needlework Guild of America supplied 1,300,000 articles. To be a member of the Needlework Guild one must donate two articles a year, or an equivalent amount of money. These are given to the Red Cross or to any group that are in need. We are not trying to take care of the world, but sisters of the Relief Society, do you not think this Relief Society is strong enough to take care of every Latter-day Saint child there is in this Church? Don't you think it is our calling, as mothers of the Church, to see that there is not a child in this whole Church suffering?

We have a very good storehouse where used clothing and furniture are sent. The Presiding Bishopric provided these excellent quarters for us. This last year there were 3,892 articles and 621 pairs of shoes given away. When one of the sisters living here went over to get some things she needed she said, "I have five children, and not one of them had an article of underwear on this winter." Now sisters, is not this a challenge to every Relief Society woman to in some way provide for every Latter-day Saint child who is in need. One article a year given by our sisters would not be any hardship at all, but it would open a way that all could be taken care of. Care for your wards first, then if you have a surplus refer it to your stake president and let her see that every child in that stake is cared for, and then if you have a surplus do not send it to us but notify us that you have a surplus and what articles they are. We will instruct you what to do with them. I hope that the

Spirit of the Lord will be in this meeting this morning, and that it will sink into your hearts, and that you will see the beauty of this movement, and that it may accomplish some very good results.

We have to thank a number of our stake presidents who did splendid work in getting representatives to our social service institute on such short notice last winter. We have had some of the finest women here, taking the work in the institutes. Enquiries have been made when another institute will be held. The representatives from the stakes come into headquarters and for six weeks study and work just as hard as it is humanly possible to study and work, and then carry back to the stakes all the help they are capable of carrying. It is not just an innovation of Relief Society, but came from the Presiding Bishopric. To each of your stakes last year copies of the little circular, "Details of Charity Administration from the Presiding Bishopric," were sent. If you will read the second paragraph of this little booklet and see what work is assigned to us by the authorities of the Church, you will realize that we need training to do it properly. This seems to me the biggest responsibility ever given to the Relief Society, and we want to help you prepare to do this in a correct manner, so we are now going to have other institutes. We can accommodate only 25 stakes at one time. We had one last Fall beginning in August and carrying through until September, and the women said it was in the wrong time of the year, they were all so busy. Then we had one early in January, and the complaint was that it was so cold, and that was the wrong time of the year, so this time we are going to have it a vacation period, when we hope it will be satisfactory.

The Relief Society has asked for years and years that every ward and every stake in the Church keep a history of the organization. We hear that there are some stakes where there are no histories kept. We wish to say now that we shall instruct all of our General Board members who visit you this year to examine your records and read your histories and see what excellent records you have of your Relief Societies. A short time ago the three presidents of the women's organization were invited by Sister Susa Y. Gates to visit the Historian's Office, and I was amazed at the volumes and shelves of histories of the Church, but there was very little there about the history of the women. All of the ward and stake books are arranged so that you can write the history in them. We want to see what your histories are.

We want to thank the sisters for the wonderful effort they have put forth in regard to the *Magazine*. I know that there are so many women who have had a hard time this winter, and for the efforts you blessed sisters have made that our *Magazine* subscriptions have kept up as well as this, we are very grateful. In one of our far away stakes a sister said, "We are doing the best we can. In one ward we have 14 members and we are sending in 20 subscriptions."

MRS. JULIA A. F. LUND

General Secretary

MY dear sisters: I would like to say before submitting the Annual Report that it has been one of the most thrilling experiences of my life to go through the reports we have received this year, and I think every mission and every stake is to be congratulated upon the excellence of the secre-

tarial work. More than half of the mission and stake reports were perfect. Others did not quite come in this class, but in the main the reports were correct, and it was just a slight misunderstanding which we are sure will not occur another year. The standard of the work of the secretaries is very high indeed, and I want to congratulate all of them.

The following is the result of a very careful audit of the annual reports: Total balance on hand, January 1, 1930, $169,391.32; Total receipts during 1930, $306,110.80; Total balance on hand and receipts, $475,502.12; Paid for charitable purposes, $109,493.19; Total disbursements, $310,697.66; Total balance, December 31, 1930, $164,804.46; total assets, $1,045,712.74; Ward conferences held 1,251; Teachers' visits made, 763,918; Visits to sick and homebound, 186,436. Membership in 1929, 62,902, in 1930, 64,225, an increase of 1,323. The membership includes, executive and special officers, 10,619, visiting teachers, 21,765, members 31,841. Average attendance, 1929, 23,716; 1930, 24,521, an increase of 805. Paid for charitable purposes, 1929, $98,925.02; 1930, $109,493.19, an increase of $10,568.17.

Reforestation as Bi-Centennial Celebration to Honor George Washington

MRS. INEZ K. ALLEN

General Board Member

MY dear sisters: You have read about the organization of a commission several years ago in Washington, to make due preparation for the celebration of the bicentennial of George Washington. This commission is composed of the highest officials in our country, the President of the United States is president, the vice president, chairman. In accordance with this there is also a commission organized in Utah, with Governor George H. Dern as chairman.

One part of this program is that trees shall be planted in honor of General Washington. The General Board of the Relief Society desires that the Relief Societies shall cooperate in this particular phase of the work. The national commission has said, "Let us have ten million trees planted this year—ten million monuments, ten million tributes to a great man, the father of our country."

It is recommended by the commission that every citizen, and every child, have an opportunity to participate in this great event, which will be celebrated next year on the 22nd day of February. In order to get ready for that, trees must be planted this year, that they be rooted and growing, so that next year on the date set they may be dedicated to the honor of George Washington.

The General Board recommends that ever stake and ward plant one tree at least. We hope many of you will plant more than one tree. Some of you may desire to make lovely parks, or to beautify playgrounds, but at least we desire that every stake and every ward shall plant one tree, and the General Board is recommending that the tree which shall be planted by you shall be a Norway Maple tree, to be known as the Relief Society tree. One reason why this tree was selected is because

the horticulturists say it has the most perfect bill of health for this rocky mountain climate, which seems that we would be more likely of success. It is a very beautiful tree and entirely suitable to become a monument for this very rare and important occasion.

Recently I was permitted to visit Golden Gate Park in California. That park is ten miles long, and only a few years ago that whole area was nothing but sandhills, and now it is one of the famous beauty spots of the world because of the planting which has taken place there. This should encourage us, so that we may make our own communities more beautiful. Many magnificent structures there are builded by the hands of men, but the great living forests would surpass them all. I was recently in the midst of some of the highest and biggest trees known. Some of them were said to be as high as nearly two of Salt Lake's blocks would be if they were straight up in the air. I was filled with reverence and awe, as I contemplated how marvelous and wonderful a tree can be. One evergreen tree in Yosemite, known as the Grizzly Giant, had withstood the wind and storm, and responded to the sunshine for more than three thousand years, and it still lives to perform the purpose for which it was created. In such a presence one feels inspired with hope, contemplating the ages in which the fibres of the tree have blindly groped and the leaves have unfolded their beauty, even as man's life must climb from the clods of earth to heaven. One feels joy in the comfort of the birds which sing and nest therein. A feeling of peace and harmony is there. One has renewed confidence in the growth of the soul, as he contemplates the new shoots each year on old growth.

The poet says:

"He who plants a tree,
He plants life;
Tints of coolness spreading out above,
Wayfarers he may never live to see,
Gifts that grow are best,
Hands that bless are blest,
Plant! life does the rest."

But even these rare specimens of which I have been speaking are not more worthy of sentiment than the trees under which our own troth perhaps was pledged, or under which our children or grandchildren have played, and their shade is no more precious than the shade of the old apple tree, or some other trees in our own door yard. The trees you plant to honor the father of our country may at the same time be monuments to the tears and the love, and the prayers with which you have done your part in building up your own communities.

Truly the poet has said, as was sung, "Only God can make a tree." Another has said, "The forests were God's first temples."

One writer has said:

"What does he plant who plants a tree?
He plants, in sap and leaf and wood,
In love of home and loyalty
And far-cast thought of civic good—
His blessings on the neighborhood
Who in the hollow of His hand
Holds all the growth of all our land—
A nation's growth from seat to sea
Stirs in his heart who plants a tree."

May the Lord bless us in our planting of trees, for we know that we plant and only God can give the increase. I pray for His blessings in the name of Jesus. Amen.

Legislation in Western States

Local Problems

MRS. ETHEL R. SMITH

General Board Member

AT the conclusion of a legislative session, undoubtedly the prevailing question that is asked by thoughtful people is, "What has been accomplished?"

We are social workers and as such are vitally interested in any legislation that affects our work. At the beginning of this nineteenth session of the Utah Legislature, we saw a "rainbow of promise" in certain measures which were presented, but at the end we discovered that we had not obtained all that we had hoped for.

The State owes a duty of pro tection to its children.

Mr. Drowne, National Probation worker, says in his survey: "In the past political favoritism has played an important part in the selection of judges and probation officers; in fact from what could be learned much more attention has been paid to the political affiliations of the candidates than to their qualifications and fitness to deal successfully with children in trouble. In Juvenile Court work a careful selection of personnel is more than ordinarily important because upon it depends the success of the courts in giving to each under-privileged boy or girl an opportunity to grow into self-respecting citizenship."

If there is any court which should be free from politics, and have intelligent social minded judges, it is the Juvenile Court. Juvenile judges and probation officers should be especially trained and fitted for their work, and have an intelligent, scientific attitude toward their problems. Every court should have an opportunity of the services of a psychiatrist as well as a physician to help determine the treatment of their case. Such advantages are slow to come if the court is tied up in politics. However, we are very grateful for the few crumbs that fell from the table, and hope for better things in years hence. In the past many grievous crimes have been committed against helpless children. People have been placing children, including matrons of maternity homes, doctors, etc., some of whom have charged for the babies. This monetary consideration and greed has defeated every altruistic motive. Now, however, due to the activities of those who are deeply concerned in children's rights, changes in the law have been made declaring it to be unlawful for anyone to place a child under 16 years of age in any home, either permanently or temporarily, other than the child's relatives within the second degree of consanguinity, or to solicit money in behalf of any child placing agency without a written license from the State Board of Health. The General Board has such a license, and is the official agency for child placing for the Church. This is a very important type of protective legislation. Child placing is a very serious undertaking, and should be done only by specially trained people. Adoptions should not be made without a definite knowledge of the physical and mental status of the child, something of the child's heredity, and without a knowledge of the intentions and abilities of the proposed foster parents. Some children are not placeable, and should not be given to prospective parents who might later suffer disappointment. Children from feebleminded

or syphilitic parents are not desirable for adoption.

Now, what is our responsibility as Relief Society and social workers? As I see it, it is as follows: First, to educate ourselves in regard to social needs. Second, to work for good social legislation. How can this be done? By ascertaining the attitude of prospective legislators and informing them in regard to human welfare, and by using our franchise intelligently that proper representatives who have a high regard for human value, may be sent to our legislatures.

One of the finest pieces of social work ever done was accomplished by a group of intelligent women in some of the stakes in one of our Sister states when they secured an appropriation to provide a public health nurse in their county. Led by one of our stake presidents, they formulated a letter stating their stand, and asking the aspirant for legislative honors to give his stand on the question. The result was that the men were glad to pledge their support to such a measure. We can all by individual, as well as united effort, accomplish similar things, and become great factors in social progress in our communities. May our motto ever be the words of an eminent jurist: "For every child let truth spring up from the earth, and justice and mercy rain down from heaven."

General Problems

MRS. KATE M. BARKER

General Board Member

SISTERS of the Relief Society: Someone has said that "The love of justice which exists in the heart of man, is the distinguishing mark of his humanity, and should be respected as such. And it is the supreme obligation of each generation to find the means by which this love of justice may be purified and still further increased."

I think I would say in spite of the fact that recently we have had some very unfortunate legislation in some of the states, that the general trend of legislation in the Western States has been in the direction of wider justice and in accordance with the best ideals of social service work. Of course law must always lag a little behind public opinion, because it can wisely be made law only when public opinion has crystallized. There is apparently an increasing interest in attacking some of the more serious problems of community life through legislative means. In recent years advance has been made not only in strengthening existing laws, but in further providing for modern protection for health and safety of the wage earners. The employment of women and children, which historically was the first labor problem to be attacked by the state, still holds interest in the legislature. California has recently strengthened the investigation power of the Industrial Welfare Commission, and has increased the penalty for failure to comply with the orders of this commission respecting the length of working hours and the working conditions of women and minors.

The care of the aged is becoming more and more a serious problem, and most of the existing agencies for the care of the aged are changing their methods, and there is increased talk of old age pensions. Idaho, in her last legislature, joined the other Western states in passing the old age pension bill.

Every child is entitled to a chance for normal development, and it is generally accepted that this normal

development can best be carried on in the child's own home, or foster home, and because this idea is so generally accepted the legislatures all over the country have tried to put it in operation, and so in most of our states now we have what is called the Mothers' Pension Law, but the trouble is that the administration has not kept pace with the legislation. Due to the fact that in many states the public interest has decreased for the passage of the bill, and adequate appropriation has not been made in spite of the fact that we hold to this idea of the care of the child in the home, the problem is not yet adequately solved.

The bulletin of the Children's Bureau estimates that in 1929, 200,000 children received help. This was not sufficient, as there were more than 400,000 children who needed it. It is quite evident that what we need is not more laws, but to create public opinion that the appropriations will be adequate to take care of the children the law was meant to benefit.

The earlier laws, and these are still in operation in many of the states, permitted only children of widowed mothers to receive this help, but the general trend of legislation in the last few years has been to grant aid to any dependent children of any mother.

Any child which is committed to an institution, whether for dependent or delinquent children, when he comes out of that institution is handicapped. It is now the idea back of the most advanced work in our Juvenile Courts to use the institution as a last resort, and to widen and perfect the probation system.

The Juvenile Court of California is probably the most up to date Juvenile Court in any state. It is an arm of the district court; judges are elected and it is absolutely non-political. For this reason the judge can choose his own staff and he has a very well trained, well paid corps of probation officers. The idea is to use the juvenile institutions only as a last resort. They also have in connection with their Juvenile Court, a behavior clinic, and a psychiatrist who is appointed by the state. The idea is to individualize punishment, and to find out what each delinquent child specially needs, not with the idea of punishing him, but of trying to keep him from committing further misdemeanors.

There have been two movements in the Western states during the past year, which may give us an idea of the trend of legislation in the near future. One of these sponsored by Colorado is the idea of stricter marriage laws. If a couple wish to marry, the ceremony cannot be performed until five days after the marriage license is issued.

Another movement is that of social insurance. The Workmen's Compensation law has put the responsibility for accident and sickness of the employees back on industry itself. We are facing a very serious problem, that of unemployment, and the idea now is that this can best be solved by unemployment insurance. That is a matter that is now being agitated, and many bills are being introduced. As yet not one state has passed this law.

In 1921 Arizona took a step forward in her social service work. She organized a State Department of Public Welfare. At the head of this is a trained social worker, whose duty it is to go out into every corner of the state and help organize county units. This type of organization has been adopted by every western state except Utah, and every other state has a State Board of Public Welfare which supervises

all the welfare work which is done in the state.

We all know of the good that was accomplished by the Sheppard-Towner Bill, and the wonderful work that was done in the states during the seven years that bill was in operation. If the percentage of deaths of infants under one year had remained the same as when the bill was introduced in 1921, 60,000 more infants would have died. The percentage of deaths of mothers has been very materially decreased.

In 1929 the Sheppard-Towner bill ceased to function, and last year in Congress, the Jones bill was introduced to take the place of the Sheppard-Towner bill. The Sheppard-Towner bill gave $5,000.00 outright to each state; then it gave $5,000.00 additional to each state that matched that $5,000.00, so that the states matching it had $15,000.00. This was to operate for five years. The Jones Bill is somewhat different. Nothing is given outright to the states, but $15,000.00 is given to each state which will match it, therefore each state will have $30,000.00 to operate on, and there is no time limit to the bill. The bill was vetoed, but it is hoped that this will be one of the first bills that will be taken up at the next session of Congress. After the Sheppard-Towner bill ceased to function, the advocates of the bill carried on quite a campaign in all the different states, trying to get the state legislature to appropriate an equal amount to that which had been given by the federal and state governments to carry on this work, but only nineteen of the states in the United States made this appropriation, New Mexico being the only western state to make it. This is an extract from an article in *The American Magazine*: "In some of these states the appropriation was made because the women of the state requested it in such overwhelming numbers that refusal seemed impossible." This is only one of the many instances in which women have influenced public opinion, and constructive legislation has resulted.

That is our responsibility as Relief Society workers, and as citizens of the various states, but let us not forget, as Jane Addams says, that this work of spreading justice is hampered inasmuch as each one of us "fails to perceive or perceives incompletely, or judges superficially."

Let us try to keep up with the social work of our state, and try our best to influence public opinion in that direction.

Taxation

MRS. IDA PETERSON BEAL
General Board Member

MY dear sisters: It is not my purpose or privilege to go into a discussion of tax problems, the merits or demerits of the same, but simply to bring to your attention the trends of tax legislation in some of our western states.

It is a vital question, and one upon which the women should inform themselves, so that when they go to the polls they may there register their approval or disapproval with understanding and satisfaction. I assume that many of you sisters have property in your own right, and I am certain that you are anxious to inform yourselves as to how these tax problems will affect you.

During the pioneer period of our state, and even in early statehood,

the general property tax was adequate, because tangible property, lands, homes, etc., formed a basis of wealth and ability to pay, but since the expenditures have increased for state and local purposes, it has become necessary for state governments to use additional means, such as the inheritance tax, various license and franchise taxes, and the income tax in order to raise enough revenue to meet these increased expenditures without placing too heavy a tax on that kind of property such as lands, homes, etc., which were already overburdened with taxation. It is estimated that about 80% of the tax burden of the state has been borne by this kind of property.

Utah. After a twenty year lethargy as far as accomplishments, but not as far as endeavor, a special or extraordinary session of the legislature of Utah was called for January, 1930, having tax reform as the chief problem for solution. During these twenty years three special investigating committees, 1912, 1922 and 1930, had produced the customary reports berating the outgrown property tax. Many people have a vague fear of a change, they would "rather bear the ills they have than fly to others that they know not of."

As I stated, in January, 1930, our legislature met to consider the report of the legislative committee of 1929, and a commission was appointed by the governor, the two bodies which had set about deliberately to find property tax relief, and a distribution of the burden so that intangible property, such as bonds, stocks, moneys, mortgages, etc., and large incomes would pay their rightful share. Public and private hearings were held by these two committees, so that the taxpayers in all walks of life would have ample opportunity of airing their views and in a measure have their objections ironed out by the experts who were called in for advice. It was a lengthy session, but much good came out of this open minded procedure. Prejudice to the "new" was in many instances removed, and a better understanding of proposed measures established. The tax commission and the legislative committee appointed by the governor recommended six amendments to the constitution, four of which had to do with tax reform. These were passed by the people in the Fall election of 1930. These amendments provided for: First, the personal income tax; second, corporation or business tax; third, state school equalization fund; fourth, a tax commission. To these were added at this recent legislature, a filing fee, an increase in the gasoline tax from 3½ cents to 4 cents per gallon. From this tax it is expected to raise approximately $3,000,000 per year, to be spent on the public highways of the state.

Under the new income tax law every person, except those exempt because of age or dependency, who has an income of $1,000 or more, and is single, or an income of $2,000 or more and is married, must file an income tax return. If married, the taxpayer deducts $1,000 from his net income and is taxed on the remainder. If his taxable income is exactly $1,000 after all deductions, his tax would be $10. If married he is exempted $2,000, and $400 for each minor child under 21 years of age. So that a married man with three children would be exempted up to $3,200. For example if such a person should receive $4,000 a year, his taxes would be 1% on $800 or $8. Against this is an offset not to exceed thirty-three

and one-third per cent of the tax on income, and which does not apply to the filing fee.

Somewhat similar to the income tax is the corporation tax which provides for a flat rate of 3% on income of the corporation, with an offset of one-third, or thirty-three and one-third percent.

State school equalization fund—For some time it has been realized that inequalities exist in many of the school districts. To overcome this difficulty an equalization fund of $5 per school child would be necessary to overcome this difference. The governor in his message to the legislature of this year sounded the warning that because of the financial condition of the state it might be unwise to enact legislation calling for $5 equalization at this time. The legislature heeded the warning, and adopted a five-year program beginning with a fund of $1 per school child, which will bring about $150,000 a year, and increasing $1 each year until the $5 maximum has been reached. The bill will not be effective until the school year of 1932-33. The legislature also wisely said that no district should participate in the fund until a minimum school levy of 5.5 mills had been imposed, and the assessed valuation was in conformity with those throughout the state.

A filing fee of $1 is required for every person, except dependents, over 21 years of age. It is estimated that this tax will bring in the neighborhood of $200,000 a year.

Idaho. Idaho has adopted a similar system to that which we have here in Utah, but the same scale is applied to both persons and business. Single persons are allowed exemptions of $1000, and heads of families $2,500, and $300 for each child and additional dependents. This is 1% on the first $2,000 above exemptions; 2% on $4,000; 3% on $6,000, and all above, 4%. The rate is graduated at larger amounts.

Nevada. Nevada, from what we can learn, has not done much with tax systems, but provided additional revenue through license taxes, that is, a license tax for all kinds of business and games of chance, legalizing gambling somewhat. Much revenue is expected from this source.

Oregon. In Oregon the state legislature passed the three following measures: first, an excise tax of 5% on corporations with certain deductions allowed; second, a flat tax on income of intangibles, such as moneys, credits, bonds, etc., of 8%; third, a property tax relief act, providing for taxes on incomes of everyone on all net income arising or accruing in Oregon. These exemptions are somewhat similar to ours in Utah, $1,000 for single person, $2,500 if the head of a family, and $400 for children under 18 years of age. The rate in Oregon is 1% on first $1,000, 2% on next $1,000, three on the third, four on the fourth, and all above, 5%.

California. Recent measures have provided for a bureau of tax research, also for the relief of property and inequality between taxes on corporations and persons. The personal income tax was introduced in 1931. The exemptions are similar to those granted in Utah.

The women of the Church will render a genuine service to their communities by becoming students of these vital problems, and lending their support to forward looking movements which will help fulfil the sacred obligations of citizenship.

OFFICERS' MEETING

Afternoon Session, Thursday, April 2, 1931

Theology Department

MRS. CORA L. BENNION

Chairman

MRS. ZINA BENNION CANNON, Class Leader of Forest Dale Ward, gave a detailed and inspirational talk on the study of the Book of Mormon lessons. She suggested the extensive sources for a background for this study. The Book of Mormon cannot be fully appreciated when considered by itself alone, but clarifies the knowledge and expands the information presented in the scriptures, and in other historic materials. Considered in this broad light, and with the whole knowledge of the Gospel and the peoples with whom it deals, considered in true relationship, the Relief Society Theology studies are greatly enhanced in interest and value.

MR. JOHN HENRY EVANS

EVERYBODY, I suppose, who has ever studied the Book of Mormon has felt a very pressing need for something in the way of a map, so as to tell where these people came from, and where they are going. A map, however, of the Book of Mormon is really impossible. We have not sufficient information about the migrations of the Nephites to enable us to make a satisfactory map.

However, we do have a chart which enables us, I think, better than anything else, to understand the events of significance in the Book of Mormon. This chart was made by one of the greatest students of the Book of Mormon that we have ever had, Elder George Reynolds. If a map of the Book of Mormon were possible, George Reynolds would have given us a map, but he has given us this chart, which I think is one of the greatest helps to a study of the Book of Mormon that I know anything about. It has been out of print for many years, and for that reason, I suppose, it had never been called to my attention, otherwise we would have been studying it a good many years.

My suggestion is that you keep this chart before you constantly, so that when you want to refer to any particular event, you can do it from the chart. I am sure it will contribute to a clear and more definite understanding of the history of the Nephites, and the chief events and characters in the Book of Mormon than anything else that you can possibly get.

Occasionally I think it would be a good idea to call attention to the whole period, and the characters, historical events and dates, and if you call attention to the chart you will find it will be much clearer than it otherwise would.

Now a few words about the course for next year. I am anxious that you get this view, because it is something different from anything that I have seen in the way of organization of the material that we find in the Book of Mormon.

I am going to write the nine lessons next year with the idea that we have more information about the immortality of the soul and heaven than the Christian world has ever had for more than 1800 years of time. Joseph Smith tells the world that he saw a resurrected

man. If Joseph Smith is telling the truth, that is the greatest piece of evidence that we have for the immortality of man that the world has ever had since Jesus Christ rose from the dead. How are we going to know whether Joseph Smith was telling the truth or not? These are two things by which we can test his statement, one is to be found in the Book of Mormon itself. The Book of Mormon is a tangible thing. We can test the truthfulness of the Book of Mormon by going into the book itself, which I propose to do.

I am going to ask you next year to consider the ideas that we find in the Book of Mormon. By ideas I mean the doctrines of the Book of Mormon. Some of these doctrines are truly remarkable. The idea of the pre-earth life, for instance, in the Book of Mormon, has never been revealed to man, so far as we know. Where did Joseph Smith get it? Then I am going to ask you to consider the views which we hold of the people of his day, with a view of finding out whether he could have got his ideas from these people. Then I am going to ask you to consider such ideas as the free agency of man in the Book of Mormon; the power of God in the Holy Spirit, which helps man to live properly, and some of the social, economic and spiritual truths that we are expected to live, according to the Book of Mormon. In this way we shall be able to cover the main doctrinal features of the Book of Mormon.

The other thing by which we are able to test the Book of Mormon, is the testimony of the truthfulness of Joseph Smith's statement, and the testimony of the witness of the Book of Mormon, and I am going to take them up in a slightly different way from which we usually take them up. So I am going to close the Book of Mormon study with as much in the way of evidence as we can get from the witnesses and the Book of Mormon teachings themselves, so as to have an estimate of the truthfulness of the statement of Joseph Smith concerning the appearance of this resurrected man to him. If we can find out that he was telling the truth, then we have some foundation for the teachings of the Book of Mormon about heaven. We want to know what we are going to do when we die, and the Book of Mormon helps us to get an idea of heaven, especially in view of the fact that Mormon lived on this continent, that he died here, was raised from the dead, and did some service to his fellowmen in our own day. That is the outline in brief, of what we are going to study next year.

I imagine that this ought to be faith promoting. I do not think, of course, that this is going to prove the immortality of the soul, that cannot be done; the only way by which we can know these things ourselves, is to have them revealed to us, but aside from that we can have evidence in the testimony of other people, which we can test by certain fundamental laws, and that testimony, if it stands the test, will enable us to have a better and clearer idea of where we are going, than we could possibly have through any other means.

I do not want you to expect too much from the course, but you may expect at least that.

I hope that you will catch the main thread in this series of lessons, viz., that we are doing to find out, through the teachings of the Book of Mormon, and the testimony of the witnesses, as to its divinity, whether Joseph Smith was telling the truth, and whether we can rely upon his word respecting the appearance of Mormon, a resurrected being, to him.

Literary Department

MRS. JENNIE B. KNIGHT

Chairman

MRS. CHRISTEN JENSEN gave a very fine address and demonstrations upon the Short Story. She traced this type of literary composition from its very old simple form, and pointed out the distinguishing characteristics of the modern art. She called attention to the nations where the greatest development has been reached, and gave some artistic examples of beautiful short stories.

The Social Service Lesson Department

MRS. INEZ K. ALLEN

Chairman

LESSON preview was given by Professor M. Wilford Poulsen of the Brigham Young University.

He stated in continuing the personality lessons, Overstreet's "Influencing Human Behavior" would be the text book for the year. The aim of all the lessons is to enable Relief Society women to enrich their own personalities and enhance their efficiency in the service of others. The subjects of lessons for the year are as follows:

1. Psychology and Personal Development.
2. Making New Friends.
3. Influencing People by Letters and Conversation.
4. Modifying Habit Systems.
5. Habit Formation.
6. Improving Our Ability to Think Straight.
7. Diagnosing and Influencing the Public.
8. Developing Initiative and Personality.
9. Social Conflicts and Social Progress.

A talk was given by Mrs. Eunice Jacobsen Miles of Yale Ward, on "The Creative Mind."

Visiting Teacher Class Leaders' Department

MRS. LOTTA PAUL BAXTER

Chairman

THE Worth of the Teachers' Topic and the Meeting, was given by Mrs. Hazel H. Greenwood.

The great importance of the Teachers to the organization was stressed. The good they have done can never be fully recounted. The need for keeping abreast of the times and for recognition of the preparation is felt. The institution of the Topic, and the Teacher Training Meeting constitute the answer to this demand. A worthwhile message in every home is the burden of the topic. The way in which to present this message so that it will carry over, is the occasion of the meeting. There is no more important work than that of the teacher, nor one offering greater opportunities. If the preparation is prayerful and adequate, there can be no failures.

Teacher's Topic for June

"Our Responsibility to Ourselves"

Mrs. Mary C. Kimball

The assignment should be so definite and inspiring that it will get all thinking, studying and talking on the subject. In the wards the assignment should be made at least one week previous to the topic being given; and to the ward leaders, it

should be assigned at the union meeting the month preceding the time it is to be given.

Suggestive assignment: Memorize quotations on education. Which appeals most strongly to you? Why? Define personality. (See index of Overstreet's "Influencing Human Behavior.") Come with suggestions on how to improve physically, mentally and spiritually. Study your people carefully to determine what part of the lesson each needs most. Study how you can get each one thinking along the lines she needs most. What will you make the entering wedge for this topic? Note: Be sure to get the women whom you visit talking. Study how to do it. Do not just pour the subject into them. Your visits should be conversational treats.

Suggestive questions for the lesson presentation in the training meeting: Why do we not often speak of our responsibility to ourselves? Do we love ourselves too much or not enough? What did Jesus say regarding self-love? Give quotations from the lesson regarding love for self. Which do we neglect most, our physical, mental, or spiritual well being? Why should we cultivate our best selves? What do we do when we appear at our best? Why should we persistently and continuously develop our intelligence? Point out ways we may improve our habit systems. Give concrete suggestions for spiritual growth. Suggest ways to improve our physical well being. Show how the wife and mother who senses her responsibility to herself makes a better wife and mother than is possible if she neglects herself.

Social Service Case Work Department

AMY BROWN LYMAN

Chairman

Church and County Welfare Work: Practices in Cooperation

Cooperation in Family Welfare Work—Observations from a State Survey

By Alden Lillywhite, Utah State Agricultural College

THE survey was carried out in this manner: General information was procured from every county in the State, some of the work done by the county and some by the Church in that county; and then a detailed study was made in one particular county of everything done in charity welfare work in that county. The first thing I will give is the result of the State survey, then practices and cooperation, and then the results of some of the detailed study.

In every county in the State the Board of County Commissioners authorizes the expenditure of money for charitable purposes. In eight counties charity expenditures increased every year during the five year period under consideration, notwithstanding the fact that this was a period of increasingly good times. In ten more, or 56%, the general trend was upward. Eighteen counties, 66%, increased in the five year period under consideration; only eleven decreased charity expenditures; four, or 15%, remained practically the same. The county clerks said they thought the commissioners were handling the charity and welfare problems adequately, that nothing more need be done. Twenty-seven of the counties that answered the questionnaire reported spending practically the entire amount of money given for charity to individuals themselves; there was very little—almost a negligible amount—being spent for supervi-

sion. In other words, there was no supervision in spending of charity by the county commissioners. Salt Lake County is not included because the conditious in that county vary so much that it is practically impossible to class them with the rural conditions in the other counties.

It was not possible to get statistics from the counties regarding what the Church does. In 1925, one county paid out $12,630; in 1929, five years later, the same county paid out $16,000, making an increase of $3,370, or 25% increase in five years. During the same years, the number receiving help increased 320 persons or 76% in five years. The population of the county during the same years, decreased 500 people. In 1925 four percent of the people of the county were helped from county funds; in 1929, the number of people helped had reached 6% of the entire population of the county. Seventy cases out of 185, or 39%, received help temporarily during the five years that were studied; 158 cases out of 185, or 84%, received help permanently every year after being put on the county list. This may indicate that we put people on the charity list and seldom take them off.

Summary of L. D. S. Church Work Done in Counties

Figures in the Church are different. Church expenditures for charity in one county decreased from $7,545 in 1925 to $6,895 in 1929, a decrease of $650 or 9%. In these same years, the Church population increased 30%; the number receiving help decreased 130, or 10%. Three, or 12% of the wards increased expenditures every year; eight or 28% decreased, while nine, or 36%, remained about the same. This indicates that the county has a set method, without trained workers to do investigating—it puts a person on the charity list, sends the check every month, very seldom is able to take a person off the permanent list; while the L. D. S. Church is in closer touch with the work that is done. If an epidemic comes, or a period of hard times, the Church expenditures increase, and then as conditions improve, the expenditures decrease according to the need. Still, there is a general trend to increase.

Relief Work Done by Cities

A city is not ordinarily thought of as a charity relief organization. The city officials have no funds provided for that purpose, and persons applying for charity are referred to the county commissioners. The cities, however, often exempt charity cases from the payment of water and light rates. Eleven percent of the population of a city was given help in this way in 1925, and the figure was raised to 13% by 1929. A city manager told me that some people are exempt from the payment of these taxes who had daily incomes from investments which amounted to more than his salary. They had perhaps been in an emergent situation at some previous time and unable to pay the water and light rates, their names had been put on the exempt list and had remained there.

The County as a Whole

In one county, 170 people in 1925 were given $32,000 by approximately 18,000 people. In 1929, 16,000 people were given $38,000 by 18,000 people. The total amount given in the county increased approximately $5,000 or 16%, an average increase of $1,194 every year. The number receiving help increased approximately 320%; the number of people carrying the

burden was reduced 2,500, or 8%. The per capita cost of relief in one particular county was $1.80 in 1925, $2.06 in 1929. I secured the names of all persons receiving help from the three main sources, and found that 36% of all the cases in the locality were *getting aid from all three sources.*

I formulated several questions designed to show how the agencies cooperated with each other in handling the welfare work done in the county. I asked them to give the exact practices of cooperation, who the agencies were, the method followed, and the results obtained. 100% answered that they cooperated in some way with other agencies. 100% answered that they thought a greater degree of cooperation could be achieved with little or no additional cost. To the question, What organization or procedure would you suggest the answer was, a State Department of Public Welfare or a centralized head, or a State Department of Public Welfare with trained county workers.

Due to a lack of cooperation, it was found that relief was actually going to people who did not want. In one locality, the Parent-Teachers Association collected clothing for children and distributed it through the schools to families whom the teachers thought might need it. The next day they had parents there from every home to find out why charity was being forced on their children.

The county did a very remarkable piece of work which I will give the Relief Society credit for inaugurating, and that is the matter of maternity and child welfare, which you are all familiar with. Through the stake, a number of wards got together, secured doctors' services during clinic days, and the Relief Society, through the stake organization, got the wards together, pooled their resources, and did a great amount of preventive work. That is one of the most outstanding principles developed in the last years, and I certainly compliment the people who put that into effect.

With regard to stake aids and the matter of establishing a permanent record of every case, your efforts in this direction are to be commended.

One bishop o. k.'s every cent of charity spent in his town except that spent by the different lodge organizations. There are seven different organizations that come to him before a cent of money is spent. He can do that for this reason: he is bishop of the ward; he is mayor of the city, and president of the Lions Club. The work done in that town shows what can be accomplished through the cooperation that can be secured through a centralized head.

I asked each person investigated how many agencies were doing charity relief work in the town. I got answers from 100%. The total number listed was 32% of the entire amount. Twenty-eight agencies in one town are giving charity, and the heads of all these organizations to whom I talked only knew of ten.

I have secured a great deal of very interesting information from the survey I have made. In spite of the fact that we are handling charity cases, we do not know all there is to know about it. When I took a card and went out and asked for specific information to put on that card as to amount in wages, charity given, etc., there was not one bishop or Relief Society president or head of any other organization that knew exactly what the family needed. We need to adopt some of the newer methods that your Relief Society directors are trying to give to you.

Cooperation Between Salt Lake County Charity Department and L. D. S. Relief Society

B. F. QUINN

Commissioner of Health and Charities, Salt Lake County

TO me this is a privilege and a pleasure and a great honor to appear before this gathering of this organization with its great historical background. If there was need for the organization of this Relief Society in 1842, it has grown today with the great changes in transportation, in industry, in manufacturing, in the life that we are living, many, many fold. Today we are leading a complex life that takes us away from the very fundamental bulwarks of our civilization—the home, the church, and the school. The conditions under which we are living, the grouping of the people in cities under unsanitary conditions that are not conducive to health, are reasons why this organization which has now grown, I understand, to 65,000, has every reason to exist.

I feel that we are particularly fortunate to have an organization of this strength, of this type, that reaches into every county, into every city, into every town and hamlet; and we should use you people to the very best of our ability. Serving as I do the people of Salt Lake County, I might say that practically all of the social legislation that is written into our laws comes under the direct supervision or direction of the county commissioner. I believe that he comes closer to the lives of the people than any other public servant I know. He supervises the health of the people, the milk supplies, the health of the community, the hospitalization of the poor. The care of the poor aged and the burial of the indigent dead is under the direction of the county. In other words, your county commissioners are the social service agency of the State, and that commissioner who has the department of health and charity is the social service worker.

It seems as though this would be an opportune time to establish a minimum standard of social work throughout the entire state. We have a tendency in parties and politics to treat most everyone in a political way. It is only natural that the charity department of a county government should become a political thing under the control of politics. It is time, in my judgment, that we work toward the end of taking that department away from partisan politics. The powers of the county commissioner are great. You may get an idea of how it is possible to work in politics with the powers he has. In delinquent tax matters, a county commissioner is all powerful. He can adjust, compromise or abate these taxes. If he hasn't the proper social background, it is probable that that power can be used for political purposes. For instance, we have a $10 widow's abatement tax, but there is no such law on the statute books. That section does not even mention the word widow. There is a $10 abatement in the statute allowed to any idiotic, insane, aged person who is incapable of making a livelihood. I had an experience which I wish to recite to you in this connection. There was a lady I had known since a child. Her husband at one time was in business in Salt Lake City; he accumulated considerable money in this city in mining property; he died several years ago, leaving the lady a widow.

If she is worth a dollar, I would say she is worth $250,000. She came into my office two years ago, soon after my election, and requested her $10 abatement. If she had attempted to put another ring on her fingers, it would have dropped on the desk. She drove up in a Packard car. I told her it would be impossible to give her an abatement. She said she had had it for twelve years, that it was her right and her privilege. I said it could not be given her, and I suppose I have an enemy for life. That is one incident of how that office can or might be used.

Salt Lake County works in the closest harmony and cooperation with your Society. We have in Salt Lake County, a confidential exchange and through that exchange every case that comes to us is cleared. If it is a Family Service case, it is referred to the Family Service Society; if a Relief Society case, it is referred to the Relief Society; if it is a county case, we take it. During the year 1930, according to the charity report for that year, the Relief Society distributed for Salt Lake County $15,299 in groceries, $12,00 in milk, $1,517 in coal, and $3,348 in rent, making a total of $20,176. That money has been expended not by the Relief Society but by the county, after the investigation by the Relief Society trained workers, and I have no question but what that money went to do the most good. When a case comes to us, it is referred to the Relief Society, they investigate the case and recommend to the county the amount of relief they feel should be put in. If we did not cooperate with the Relief Society it would mean that within Salt Lake City, Salt Lake County would have to maintain five or six additional workers, so we make full use of your organization and your trained workers.

I wish to commend you upon the institutes that you have established for the training of workers. I have noticed in my department that since the institution of that school that we are cooperating in the county outside the city limits to a much better advantage. These workers who have had training are doing a much better piece of work than they were formerly, and I think that it is to the mutual advantage of the county and the Relief Society to work in the close cooperation that we have done in the past. I thank you for this opportunity of appearing before you here today.

Cooperation With Client, Neighbors, Relatives, Church

ANNIE D. PALMER

WE live in a coperative age. Our job is a get-together job. While in its nature social work is private and confidential there are individuals who will be our stoutest allies or our most powerful opponents according to the wisdom and tact with which we treat our problem. To know when and with whom to share our planning is a matter of vital importance. As Miss MacLean puts it in her interesting book, "Our Neighbors," one thousand poor people are just like one thousand rich people except for the absence of things. So we must treat our poor neighbors considerately, as we treat our rich neighbors and with the same regard for their likes and dislikes.

That success in case work depends upon wholehearted cooperation between worker and client is obvious. There is in the heart of

everyone the desire to make his own plans and to work out his own projects. Even though a man has failed miserably in many things he still wants to have his say about what the next move is to be and how it shall be made. We on the outside may feel that if we are to help we have a right to say that he must do thus and so, but to so try to force the issue is surely an admission of our own failure. It is like the youngster who owns the ball and says to his mates, "if you don't let me pitch you can't play." If they give up to him they think him a selfish prig, and if they do not, the fun is ended. It's failure in either case.

What is the object of our planning anyway? If I make for my client the best plan that can possibly be evolved and work the plan in the most perfect fashion, what have I really done for him? What experience did he get from my planning? What incentive? What new insight? What spur to his ambition? Did I enhance his strength or increase his weakness when I relieved him of the necessity of using his own head as well as his own hands?

What then can I do for the person who comes to me for assistance? Much. Help him, perhaps, to interpret his difficulty. Lead him to discover and evaluate his resources. Release him from fear, prejudice, jealousy and other inhibitions that bind him. Explain whatever there is of opportunity that he does not understand. Open his eyes to goals he has not seen, to joys he has failed to appreciate. Suggest approaches, ways, means, possibilities. And stand by, the friend in whom he can always confide; to whom he can always come with the certainty of meeting truth in its simplest guise.

With the client bravely working out the intricate pattern of his own life, there will be times when I can help to lift a too heavy obstacle, or provide shelter from a too merciless storm. He will appreciate the service and not weaken. It is *his* plan. I am but the humble instrument who opened the door or watched while he wrought. Thus I may cooperate with the person I am to serve. Carl DeSchweinitz in "The Art of Helping People Out of Trouble," quotes from the Life and Letters of Walter H. Page: "A man ought to express himself, ought to live his own life, say his own say, before silence comes. The 'say' may be bad—a mere yawp, and silence might be more becoming. But the same argument would make a man dissatisfied with his own nose if it happened to be ugly. It's his nose, and he must content himself. So it's his yawp, and he must let it go."

Seldom is the person or the family in trouble so isolated that other eyes are not watching the progress or other minds questioning the plan, the treatment, and the outcome. The friend or neighbor who reported to the agency will be very critical if no report comes to tell him whether or not the appeal fell on ears that did not hear. More than that, he may frustrate the very objective for which we strive if he does not know or understand the purpose. An old case from our files will illustrate: Mrs. Bowman, a widow with four young children, was reported to an agency by Mrs. Grace, a neighbor. The case was described as one of the worst cases of neglect. Words could not express the condition of helplessness on the part of the mother nor the pity elicited on behalf of the innocent children. The case worker had long been trying to build up the family in which the mother and one of the children were definitely feeble-minded. Now after

most careful deliberation and expert advice, she turned to the J. C. with the recommendation that three of the children be placed permanently with relatives whose comfortable homes were open to receive them. The feeble-minded child was to remain with her mother. Through cooperation with these same relatives Mrs. Bowman was persuaded to consent to the arrangement. But Mrs. Grace threw a bomb into the otherwise peaceful proceeding and came near to undoing the entire plan. She aired her view garrulously among neighbors, Relief Society workers, and other ward officials. It was the most cruel, the most unreasonable, the most unheard of way of helping imaginable; and whoever thought it out should be sent to jail for life where no more of her nefarious schemes could be set in motion against unfortunate humanity. Only the wisdom of the stake president silenced the neighbor's bitter denunciations. When she came to the president he said calmly: "Yes, it *is terrible!* I understand that those three untrained, underfed, cold, neglected and abused little children are to be transplanted into real homes with relatives of their dead father. Isn't it an awful thing?" Mrs. Grace was hushed. She probably would have said nothing in the first place had someone taken the trouble to report back to her with some little explanation of what had been done and what might be necessary. Neighbors hear some things in spite of us, and often get a distorted story. I sometimes wonder if in our intense desire to put over a business-like job we forget the offices of the good neighbor or the importance of what social workers term the friendly visitor. My most grateful recollections of a very active Relief Society worker who has gone beyond, are recollections of lessons of thrift and cleanliness and morality, she efficiently carried into the home of one of my most needy clients. She was a neighbor in the sense of living near by. She was also a neighbor in the sense expressed in the Master's parable of the Good Samaritan. When Mrs. L. needed underwear for the children the good neighbor said: "I'll show you how to make it from the remnants you can buy so very cheap at the knitting mills." If in summer, "We'll just make that from flour bags." When outer garments were the requirement, "Here's a dress my daughter can't wear to work any longer, we can make it over for a school frock." In the course of a morning's call she would say: "Doesn't it take a lot of work to keep clean? I'm trying to train my youngsters to put all their own things away, and to keep the house always fit for visitors. Would you like some plants for the garden? I'll give you some and the boys will enjoy caring for them. Do you practice buying your groceries on bargain days? I hardly ever buy meat except on Wednesday and Saturday. Then I get a nice boiling piece and treat the family to a wholesome stew or pot pie. It shocks me terribly to hear my boys use bad language. I think every Latter-day Saint, rich or poor, can be clean in language and habits. Going to Sunday School helps a lot along that line." So week after week, month after month, quietly, faithfully, unobtrusively, this one friendly visitor worked with her family. Not in the life of this neighbor, perhaps, might the good she did be measured. But her influence will continue on, and the family of Mrs. L. must always be better for the lessons so tactfully taught.

In the Bowman case relatives

were taken into account and became a part of the plan. This was not so in the problem of Mr. Garn, a tubercular man. In this case Mr. and Mrs. Garn agreed with the case worker that the only hope of recovery for Mr. Garn as well as the only safety for the wife and six children, lay in his getting rest and treatment in the T. B. ward of the General Hospital. In their anxiety and perplexity they overlooked the very important item of consulting relatives, particularly the mother of Mr. Garn, who was sending help every month from another state. When the mother was informed after he was admitted to the hospital, she was so angry that she refused to send further aid; and the worry so caused greatly retarded the recovery of the sick man.

Quite naturally the person in trouble asks why we want to know about his relatives when we have already been assured they cannot give assistance. The answer is simple. We are never quite sure that we know our problem until we have looked at it from various angles. Neither can we estimate what some seemingly small service may mean when there is need of that particular service. While Mr. Jack was in a hospital his brother went to the home every day to carry the coal from the basement for the wife whose health was precarious. Mrs. May cared for her cousin's two year old baby for a whole year in order that the cousin could work for the support of her little family. The Roberts family consisting of 15 or 16 members contributed a dollar each per month to the support of a widowed in-law and her family over a period of 8 years.

A relative of Mrs. Smith kept one child in shoes, and one sent a roast for dinner every Sunday. Visits, car rides, summer outings, are some of the services we may expect from kinsfolk who are not able to make substantial regular contributions. And such services are not to be counted of *little* consequence. They are the ties that bind, and their worth is not to be measured in terms of cash.

We must relate these expressions of good will to the need of the client for the strengthening of family ties. As one old fashioned woman has quaintly said: "I allus want to feel close enough to Mary to go to her to borry bread. That's the reason for bein' sisters."

Strengthening family ties is part of our job. The brother who said: I didn't know Sis was having such a struggle" will be happier for doing his bit to lighten the burden of his widowed sister; and the daughter who for years has neglected writing to her lonely old dad will increase his joy and add to her own if she but writes a letter or sends him a pair of socks from a Kress store. Families need one another. If we are to help best we must make stronger the natural ties of kinship and affection.

In closing let me plead for cooperation with the Church. Perhaps because of indifference, or sickness, or poverty, your client has not been active in his Church for years. He comes as a stranger seeking food, fuel or shelter. Shall these be supplied and no effort be made to feed him with the bread of life? In the Mormon Church we boast that there is something for everyone to do. Can we help the humble wanderer to find the thing that is for him, and put *him* in the way of the doing? The various organizations of the Church must be our allies. One young woman who had done no Church work advanced rapidly in Mutual and became a stake counselor because someone

recognized and called into use her hidden talent. A poor widow became active and efficient in ward Relief Society work when the president was persuaded to invite her to join the Relief Society choir. Afterward when she *led* the same choir her happiness was almost complete. *Recognition* is so vital a thing! Perhaps that is why God gives to his people so many things to do. While it may not be the business of the Social worker to teach religion, it is distinctly her task to see that her client is benefited by the morality, the courage, the patience, the spiritual influences, that only the Church can give. Strengthening Church ties is a part of our job.

And so we come back to where we began. We live in a cooperative age and work in a cooperative field.

Choristers' and Organists' Department

MRS. IDA PETERSON BEAL

Chairman

Gleanings From Music Institute

MRS. IDA PETERSON BEAL

I WAS very happy to attend all of these sessions of the Music Institute, and I gathered a great deal. It shows what a wonderful spirit we have among the choristers and organists of raising the standards of music in our Church and of lending their support to the fostering of fine music. Let us use the music possibilities that we have, and make the most of them. Professor Lund said, in the talk that he gave that "song is glorified speech."

Where there is no practice, there is no interest; and where there is no interest, there is no progress."

To the choristers and organists is given a great responsibility. Music is a language that all can understand. It is the flower of our civilization. Now see to it that you know the words of your song. Then, fit the music to the members you have. You all know what that means. Don't try to teach them arias from the operas, but teach them to sing their hymns beautifully. When you come, know exactly what you are going to do. Know the songs, the pages they are on, etc. If your group feels that you have the spirit of unpreparedness, it is certain to filter over to the group. In the Relief Society the stakes can outline a program and all of the units within the stake can be learning the same song.

See that your music reflects the standards of your people. Let your music keep pace with the other fine activities of the Relief Society.

There should be cooperation between the music activities of your ward. You should help the Mutual, and the Mutual should help you. Through the efforts of all the groups, you should raise the music standards of your community.

PROFESSOR J. SPENCER CORNWALL

I THINK there are two real outstanding purposes to which we have put our music—one is to unify the group. All are doing the same thing at the same time. That is a very wonderful thing. Music with its rhythm is one of the most orderly things we have in the world. I suppose if heaven is made up of order it will be very rhythmical. You must be in time. Things must be done exactly so. Then the second

thing is to express emotions—or in our case, very largely religious fervor. Most of the songs are religious songs, with religious sentiment in the words. These are the two outstanding things that we have followed.

There is a third thing which is coming in more and more—to add to the cultural development.

I think there is still another way. We sing at our work, don't we? We can keep ourselves in a good attitude in that way. Music must have that connection, otherwise it is a thing apart.

All part-singing is of excellence according to the way the ability of the group is handled. Not everyone can sing a part. First, hold your own. Sing your part and don't get it mixed up with the person's on the other side of you. The second thing is to blend. Blending is that peculiar phenomena of tone that is inexplainable but produces a beautiful effect. We know something about it, but not all about it. Blending is an amalgamation of the tone that takes place to unify all of it. That has to happen.

We must sing with our hearts in it. We sing notes, tones, or whatever it is. The expression makes music a part of us that is the thing that finally makes music worthwhile. There is only one difficulty with the whole situation—s o m e o n e else writes the song, and we have to fit into their idea and feel their inspiration. If we could sing as we feel, and could make up our own music all of the time, it would be much easier. We have to get that same naturalness into it by finding out what the other person had in mind.

I am very happy to be with you, and ask the Lord to bless you. Amen.

Correlation Program of Songs to the Lesson of Each Month.

MRS. TRESSA L. ERICKSON

ALREADY we have heard much that regards the correlation of our songs to our work, and this is a subject in which I have long been vitally interested. It strikes a very responsive chord in my heart when I hear it comes from the proper sources. We are told that music is a problem of emotion. In our lessons in the Relief Society, we have the emotional, as well as the religious, and the social service work, which make up a part of our lives. It speaks for culture, and we, as Relief Society people, are united heart and hand in doing anything we can to further and promote the cultural part of our lives. I find in my experience that no place in the world is the same cooperation that I find in the Relief Society members. They are rallying to our support 100% in our stake, and helping put over the things we have thus far suggested.

When possible, use seasonable songs, or songs that are fitting for that particular occasion. We don't want to sing a winter song on a bright spring morning, or a summer song on Christmas morning, for the songs fit from a seasonable point of view, as well as the particular occasion.

Our responsibility as the chorister or organist is one of no little consequence.

We do not want to destroy initiative in giving out these correlated programs. We give these songs as suggestive material.

Another thing that is coming out of the correlated program, is a much better response on the part of the ward choristers and organists. They are there early; they have their

books passed, and are ready to go. They are then ready for the beginning of the meeting. Hardly ever do we have a chorister or organist absent. They are feeling their responsibilities; they are not apologizing for their position as chorister and organist. They are adding dignity to the position, and are putting it over in that same spirit.

In our union meetings we put over these correlated programs, and we frequently have them do the work and ask them to take up these new practice songs and put them over in our little groups. We also ask them to suggest the practice songs for the month. This gives them originality and initiative, and it also gives us some greater variety.

GENERAL MEETING

Morning Session, Friday, April 3, 1931

PRESIDENT LOUISE Y. ROBISON

WE are happy to have our mission presidents with us. For some time we have discussed the advisability of having this meeting in honor of the mothers, or the women of the Church who have contributed their wonderful sacrifices for the missionary cause of the Church. From the very beginning our women have willingly and lovingly sent forth husbands and sons, and in the later years, their daughters, to proclaim the Gospel, and it seems to me that it is one of the greatest contributions that women have ever made. In the early part of Church history we read that some of the early Apostles left their wives at home sick in bed, and we read of that courageous woman who was assisted from her bed to go to the door and wave goodbye and God speed to her husband. Women's hearts throughout this whole Church have just gone out in loving prayers for husbands, sons and daughters, and the sacrifices they have made. I am sure many of you have gone without the clothing that you would have enjoyed, or some lovely piece of furniture in your home which you had anticipated having, and have gladly given it to send a missionary on his way. So this morning I feel that we are greatly blessed in having so many women with us. If it would not be out of place, I think it would be interesting to have a show of hands of all the women here who have had, or now have, people in the missions. Would you kindly raise your hands, you sisters who ever had people in the mission field. (Nearly all raised their hands.)

Our morning session is going to be given over to listening to reports of the women who have represented the Relief Society in the missions in the United States, in Canada, and in the European Mission, and I am sure that the love and prayers that you sisters have carried in your hearts through all these years and that are in your hearts this morning will ascend to our Father in Heaven, and that we will have a rich outpouring of the Spirit of the Lord, and that we will be richly blessed.

MRS. CHARLOTTE C. STAHR

Relief Society President, California Mission

I HAVE been asked to report the work done by the Relief Societies of the California Mission, which comprises 58 organizations—37 in

California, 13 in Arizona, and 8 in Nevada.

It is my pleasure to travel with my counselors through this mission twice each year, and give to them our hope, and our courage, and our faith; to assist them in performing the duties and labors devolving upon them as Relief Society workers. We always feel happy to meet these dear sisters of the mission and to strengthen and encourage them, for we realize that they are handicapped to a certain extent.

We have now organized a plan in the California Mission whereby we have a Union Meeting each month wherever it is possible to bring three or four organizations together. One organization will take part and carry on the work for one month, and the next month another, and so on until each organization has had charge of the work. Then they start over again. In these union meetings we expect one organization to take charge of the work, present the lessons, and have each class leader take the group of class leaders to one part of the building, and there explain their methods and systems of carrying on the class work. We have our secretaries meet together, and the presidents and the counselors meet together, and there discuss their plans and methods of carrying on the work. We have only had these meetings during the last few months, and so it has not been possible for us to find out just how they are working out throughout the mission, but wherever we have visited we are happy to say that they feel that there is a great deal of good accomplished.

All organizations have their prayer meetings before the general assembly, and they are carrying out the outlines in the *Magazine* to the very best of their ability. We have a wonderful group of teachers, but they are handicapped by the distance they have to travel. I have suggested in the different organizations where I have visited, that they take from the general fund money enough to transport them from one place to another in their labors as teachers, that they might have the privilege of carrying on this work, and that the saints may have the pleasure of having the teachers.

We have received very many gratifying reports from some of our districts. This winter we have had hard times and many reports have reached us where the organizations have had to do a great deal to alleviate distress. In one Society in Northern California twenty quilts were made and distributed to those in need. Coal and wood were purchased and clothing made over and new articles provided to keep the children and the women from suffering.

In some of our organizations we are fortunate enough to have women who are taking up work which will help them to make their Relief Societies more successful. In one such we have a president who belongs to an art industry club, where they do sewing, dress-making, basket weaving, flower-making, oilcloth work, window painting, etc., and she is very happy to take this work into her Relief Society organization, and to call other organizations nearby to come and get the benefit of this work. The activity is carried on during the summer months, when we are not taking our regular work.

In nearly all our organizations they hold one work and business meeting a month, where the teachers make their reports.

In Bisbee, Arizona, all our sisters are doing the very best they can in

subscribing for the *Magazine* and we are 100% in our *Magazine* subscriptions. They feel it is impossible for them to get the benefit of the lesson work unless they have the *Magazine*.

I believe we are about 100% in our Book of Mormon charts. I have received letters from nearly every organization saying that they have received the chart ordered, and it has been a great help.

We have in our organizations a fund, known as the "emergency fund." About one and a half years ago I traveled through the California Mission, and in many of the branches I found many, many people who were in want, and in these branches where the distress was felt most, we did not have very much in the treasury. The branch presidents were not able to give to these members who were in need enough to sustain them until they could obtain employment (and many of our members have not had employment in the last year or more. I was grieved in my soul when I saw the distress there was throughout our mission. I wondered if there could not be some plan organized whereby those branches who had a large fund, and did not seem to have many poor, could contribute to a fund that would help those who had nothing. I consulted President McMurrin and the General Board. We worked the plan out and asked each organization in the mission to contribute $1.00 a month from their general fund to be sent into the mission office, there to be held in trust by President McMurrin and sent out, under my direction, to those who needed assistance, and we also gave those throughout the mission to understand that if they needed help they were to send direct to me and that help would be given to them. I am very happy to say that every organization has contributed its full amount in the last year, and has partly paid up for this coming year, and all seem to be one in this wonderful movement.

I feel that the Lord has inspired the women of California with the spirit of charity, and that the emergency fund has been a wonderful blessing to the Latter-day Saints who have been in need.

We are now taking care of one sister from Arizona, who is in Los Angeles being treated for an illness that will take many months perhaps to overcome, and we feel very happy in having this privilege to help.

I believe that all in all California Mission Relief Societies are working to the very best of their ability and for the advantage of the women in that mission.

MRS. LALENE H. HART

Member of the General Board and Former President of the Relief Society of the Canadian Mission

MY dear sisters and brethren: I feel it quite an honor this morning to be called upon to represent the Canadian Mission.

We have been told that a good social service worker must have interest and desire to advance welfare work, sympathy and understanding, steadfastness, patience and persistence, tact, trustworthiness, truthfulness, self control, sense of humor, enthusiasm, high personal standards, and a vital spiritual life. A Relief Society mission president must have all of these qualifications with many more.

There are many problems that come to us in the Canadian Mission, some of which are the territory which we have to cover, the need for cooperative spirit, the migratory groups with which we have to deal, and the lack of knowledge.

The Canadian Mission comprises the provinces of Ontario, New Brunswick, Nova Scotia, Prince Edward Isle, and Quebec, and the states of Maine, New Hampshire and Vermont. Most of our members, however, are in the province of Ontario. It is quite impossible for the far-off organizations, which are few in number and small in membership, to be visited very often by the Relief Society mission president, and the work suffers to that extent. It is so much easier to solve problems near their source. Then, too, our membership is separated so far in the larger cities that it takes so much time to go from one part of the city to the other. For instance, in the city of Toronto it takes two hours on the street car to go from one end to the other, and where our members are scattered you can understand how much work the visiting teachers would do in one day. However, they are doing that work.

We have the need for the cooperative spirit, and by that I mean that we are made up of so many different groups that we have to harmonize all of these in order for each to get the same point of view. If we accomplish the things that we desire to accomplish there must be harmony and union. Habit is a tremendously binding force. When we understand groups of people coming together under these conditions we can readily see that if one group does not understand the customs of the other, they unconsciously trample on each others rights.

The groups that we have, come from different parts of the old country. Some of them come to Canada for the purpose of making their homes, others with the intention of entering the United States, and so just as we get them settled, and they seem to be working in harmony, some of them move, and the groups are disturbed again. This is a problem that the Canadian social service worker has to contend with. So many times people in the old country are given a rosy description of the advantages and the employment that they might get in Canada, and when they come they are sometimes disappointed.

Strong national feeling can be very constructive and not disjunctive only if used in a mixed group where each nationality will do its best for the mixed group in the spirit of friendly competition. We ought to be very much honored by the way in which national groups appreciate our interest and are ready to respond to almost any extent. The social workers of the different cities are working to bring about proper adjustment and harmony which affects, to a certain extent, our work in the Relief Society.

Some of the women who are trying to carry on, do not understand the work, their background and knowledge are limited. Our missionaries as a group, go out without very much knowledge of Relief Society work. It is surprising, however, to see the amount of work they do and how well they meet emergencies. If you mothers and Relief Society women want to do some especially fine work to help the Relief Society in the missions there is an opportunity for such service. We have reports of the women building up funds for the missionaries, which is a very splendid idea, but if the same energy with the same amount of work could be given in preparation of these boys and girls that go out to preach the Gospel, it would be much better than to send the money. I do want to say that the women are trying to do the work that is given them and are trying to put forth their very best efforts.

They all feel that the Gospel is the thing that has come into their lives that has made them the women that they are. They had not realized before what it meant to take part in civic work or be interested in any welfare problems until they had accepted the Gospel and had seen its beauty.

The laws in Canada are quite different in some respects from ours. They do things very quickly there, and have good observance of the laws, especially those for the keeping of the Sabbath day. They do not permit any more work than is necessary on Sunday. They do not print or circulate newspapers, keep open any picture shows nor eating houses, except as it is necessary for those who have to use them.

It was not until 1930 that the laws of Canada provided for divorce through the courts; before that time they were obtained, if at all, by an act of Parliament, with difficulties and at a cost of from six to eight hundred dollars. These difficulties in obtaining divorces contributed to illicit relationships, when people could not live together within the law, they would outside the law. It is only for certain causes that the courts now will issue a decree.

The liquor control in the Province of Ontario is not proving to be satisfactory to the mothers and women. There was opened last fall a new liquor warehouse near one of the prominent streets in the residential districts. The citizens objected, there were one thousand people who signed a petition not to have it there, but it was erected anyway, and last December when the Y. M. C. A. were making their baskets to send out to the needy people at Christmas time, the police had to be called to make way for them because there were so many people who were lined up to receive liquor. They had license to obtain it, but the crowd was such that the welfare agency had difficulty in doing its work. Although there has been more need for relief work, yet there have been more licenses granted. It seems that the government and the liquor control board are taking fright at the amount of liquor being consumed by the people of Ontario, for in spite of all the talk of unemployment and distress, over one million dollars worth of liquor is being consumed weekly, which means that for every four new citizens there are three new permits."

We have some accomplishments as well as problems in the Canadian Mission. Some very outstanding pieces of work have been done. The whole story could never be told of the work that the Relief Societies do. We have tried to follow the outlines and the lessons given us, and while they have been hard in some places we have felt it best to give the fundamentals of Relief Society work and make the women understand that we were trying to give them an education as well as ask service. Our one objective has been to build up on a firm foundation so that when the storms and winds of stress and maladjustments come they would not fall. We have some visiting teachers, but their work cannot be done as efficiently as we should like due to the expense that is required for them to travel on the cars and because so many of our people are not well-to-do.

Another thing we have tried to do is to get our records into shape. Some of the branches had no records whatever, and we have tried to have them completed up to date.

We cannot hold union meetings or conventions of any kind very easily, but we did attempt to hold one in 1929, at which eight districts were

represented. All the women felt it was very splendid indeed for them, because they could meet together and get the ideas of the different groups and members. They liked it so well that they asked for another to be given this year. We held it in November, 1930, at the Mission Home. Two of the subjects discussed at this convention were "the evil effects of the use of tobacco" and "great movements pioneered by Canadian women since the organization of the Church." We Americans were impressed with some of the outstanding accomplishments of the Canadian women.

We have tried to hold branch conferences in all the branches and suggested that these same subjects be discussed in them in order to acquaint our members with the noted women of their own provinces and dominion and to keep them in touch with their own community activities.

I am happy that I was privileged to go to the Canadian Mission where so many of our splendid people have come from. My grandmother lived in Canada, in the very place where I had the opportunity of working. Some of those who have accepted the Gospel there are among the most prominent people in the Church. President John Taylor and Mary Fielding Smith, the mother of Joseph F. Smith, came from Canada. I thought, during the time I was there, of the great amount of work done by the missionaries in the early days of the Church and felt if I could be the means of inspiring the women to a greater knowledge of the Gospel and a desire to live more fully the Gospel as they knew it, my services would be well rendered.

Most of the women of the Canadian Mission are trying to live the Gospel and render that beautiful service it offers. While they have had many problems they have also joy in solving them. I would like to tell you the many varied and thrilling experiences of our missionaries, your boys and girls, and how they come in contact with people who are hungering for something that will satisfy them. As we face our problems each new day may we have this prayer in our hearts:

"Oh wonderful new day, unfolding to the children of men,
Bring us afresh the vision of beauty;
Show us anew the path our feet must tread;
Flood our hearts with the warmth of love, even as thou dost fill the waiting valleys with sunshine;
And lift our eyes to the vast dome of sky which, day and night, shelters us all, children of one Father,
So shall we brave and rejoicing, go forward in our untrodden paths, quietly fulfilling our appointed tasks,
Until grateful, peace filled, and unafraid we face the setting sun, the evening shadow and the quiet night."

MRS. GRACE E. CALLIS

Relief Society President of Southern States Mission

THE Southern women have a love in their hearts for the work of blessing the poor, the widow and the fatherless, and of keeping their sisters in the holy paths of virtue. Imbued with the desire of service they regard the Relief Society as a great door, opening up unto them opportunities to give expression to the sympathies that God has planted in their souls.

Standing out prominently among the activities of the Relief Society are temple work and cooperation with the missionaries in giving regular missionary service such as distributing tracts from door to door, assisting in cottage meetings, and so forth. They furnish our chapels with rugs, draperies and seats, and

otherwise help to make them more beautiful and comfortable.

The steady growth of our Relief Societies proves that our sisters have in their hearts the desire to be of service in this great latter-day work. We have 27 Relief Societies in our mission, and in them are working noble, devoted women, who realize as the poet said that "Happiness is the flower of duty." Young girls, as well as young women, are encouraged to join our society. Owing to the early maturity of the southern girl, many of them marry in their early teens, therefore the value of the education that they receive in this organization cannot be named. We have a society of Lamanites, who love the Relief Society work, and in giving service they find the joy that comes from pure unselfish love, and their simple unwavering faith is beautiful to see.

Relief Society women are being recognized by the great charitable organizations in the cities, and the cooperation and advice of our sisters is sought when it comes to the care of the needy. The remarkable influence and the spirit of the Society is felt by non-members, and they show a desire to help us to render aid to the poor of our Church. They seem to say, "God is with these people, and we will work with them."

Southern hospitality is well known, and at our district conferences the sisters prepare and furnish, free of charge, at least one substantial meal to the missionaries, the members and the visitors, and much of this food is donated by non-members who join with them on these occasions. Our sisters give public dinners to raise funds—the wholesale and retail merchants and non-members are very liberal in their donations. Tea and coffee are not served at these public dinners, consequently many opportunities arise to teach the Word of Wisdom by personal example.

At these conferences, between the afternoon and evening sessions, a convention or meeting of the representatives of the Relief Society is held, and all the sisters who are in attendance at the conference are invited to attend. Generally five or six Relief Societies are represented by their presidents or counselors, who report the work done. The meeting together of these different officers, and the discussion of the work, and the receiving of counsel proves very beneficial to our work.

The lady missionaries are rendering efficient help in the Relief Society work, and to their faithful labors is due much of the success of the Relief Society.

When the Savior was on the Eastern continent, as well as on the Western, he manifested great love for little children, and so, through the efforts of our Relief Society many L. D. S. homes in the South have been opened up for orphan children, who are being taught the fear of God, and several of them are at this time filling missions.

Conspicuous among the blessings which the Southern women enjoy is the faith they have in the Priesthood. We have in our mission a faithful sister who is president of a Relief Society. Her husband, though loving and considerate, was a non-member. She desired with her whole soul that he become a member of the Church, but it seemed that her prayers were of no avail. When one of our Apostles was visiting the mission he was introduced to this man and his wife, and seeming to discern the desires of this good woman's heart he said to her, "Sister, I understand the desires of your heart, and I promise you that if you will continue to do your duty,

and pray, and have faith, that your husband will come into the Church." Years went by, and this promise was unfulfilled, but one day, when this sister was performing her duty, and was presiding at a Relief Society meeting, she was called over the telephone by her husband. He told her that for several days past he had been thinking very seriously of joining the Church, and he desired to be baptized that afternoon. She wept for joy, and with tears in her eyes related to him the wonderful promise, and how she had cherished it in her heart by the prayer of faith, and now God was answering that blessing on her head. There was a wonderful manifestation at the baptism and confirmation of this man, which proved that the Apostle spoke under the dictates of the Spirit of the Lord. This convert became an active member in the branch and filled the office of a Sunday School superintendent.

We are thankful to the Lord for the noble women who are striving to do their utmost in forwarding the cause that God has placed us upon the earth to do.

MRS. LEAH D. WIDTSOE

Relief Society President of European Mission

MY dear sisters and friends: I think it is not necessary for me to tell you this morning how very happy I am to be at home with you, and with loved ones and friends, and with my own people after an absence of nearly three and a half years.

In my own little Relief Society, of which I am a member in the Liverpool branch, I have many times, seen my president conduct a meeting with two members besides the officers, and she has done it with all the dignity and precision, the order and the inspiration, that might have been had the room been full.

Our groups are small, particularly in some of the missions; in others they would average as large as the groups in the average ward, but there are not very many such.

I wish to say, in giving a report of the work done in the European Missions, that the object has been, during the last few years, to build the work on that done by my predecessors, and the Relief Societies were in a very splendid condition. Each one of the presidents there I am sure has tried to build on the foundation stones already laid. Adding a few bricks or stones, if you will allow the simile, as may be necessary to build the structure a little bit more toward perfection each year. Sometimes conditions change a bit, and occasionally a stone gets loose, and we have to add a little cement here and there, so that the building shall be strong, and according to the plan originally laid down.

The attempt is constantly made to keep the work in the European Missions as closely in harmony with the General Relief Society program as it may be possible. However, conditions in Europe are very different from those in the missions in the United States or Canada; probably not so different in Canada as in the United States.

Until the last few years most of the converts in the European Missions had it in their minds and hearts that some day they would gather to Zion, and the work of the auxiliaries in the past has been largely to keep the membership happy and contented while they were there, but also assisting them and preparing them to emigrate some day. Since Uncle Sam has said that immigration must be so

greatly restricted that it is now practically at a standstill, the problem of building Zion in the world has presented itself. Our members must now feel that Zion is not only in the stakes of Zion, but that we are building as well missions of Zion. They can have Zion in Japan, in the North Pole, if we should go there, and keep our hearts and our lives right.

We have in the European Mission eleven separate and distinct missions, so that in giving my report it will be impossible to give an itemized report of each, but report the group of European Missions. This comprises the Armenian Mission, which is now unfortunately without a head, and not operating as the missions generally do. What little work is done now in Armenia is done through correspondence, and entirely by the local members. We hope some day that the Armenian Mission shall have missionaries, but this is in the future. The active missions of the European group comprise Great Britain, which includes England, Ireland, Scotland and Wales, and we have branches in Norway, Sweden, Denmark, Holland, France—a division in the German speaking nations into two groups, the Swiss-German and the German-Austrian, our newest mission in Czecho Slovakia, and the South African Mission. The latter is very active, but we are unable, because of distance, to visit; our supervision is entirely through correspondence.

In this European group eight different languages must be used, so that all the material that is printed for use in the missions has to be translated into these different languages. It offers quite a problem because we do not have reference books, Church books, magazines, that are printed here at home available in the different missions. That is our big problem. It costs a great deal of money to have translations made and books printed, and this financial difficulty limits very much our source of supply.

The Church membership in the European Mission groups is well over 30,000 members. We have between seven and eight hundred young men laboring as missionaries, coming from the body of the Church, from Canada to Mexico. They are a constantly changing body and afford a problem of their own in supervision and direction, because most of them are very young. Of the 30,000 membership in these missions 62% in the European groups is female. There are about three women to every two men, so we should have and must have a very definite program for the activity of the women, because of the large majority. If we keep people busy we keep them happy, so we stress the Relief Society work in the missions.

In most of our missions we have most inadequate places of meeting. In many of our branches we find it impossible to get a hall oftener than once a week in which to hold meetings. In many of them we find it possible to get a hall for two meetings a week, one on Sunday and one during the week, and when a choice has to be made we have to leave it with the people, whether it shall be the M. I. A. or the Relief Society. We need meeting places, and when I see our beautiful halls out here costing thousands and thousands of dollars, and I know that in Lowestoft, a little branch in the south of England, we built a very charming little hall for something like $7,000.-00, I wonder why some of our people do not knock off some from their elaborate halls and send it to Europe. Very many of our people

are meeting in little tiny dingy most uninviting places of worship, and that handicaps our work very largely.

The percentage attendance of the Relief Society enrollment I am rather proud of. Over 53% enrolled attend Relief Society meetings. I should like to separate that body for you. In Great Britain 63% of our enrollment attend Relief Society meetings; in France 50%, German-Austria 58%, in the Netherlands Mission 62%, in the Swiss-German Mission 66%. Two women for every three of our enrollment in Relief Society attend.

We have tried during the last two years to encourage a little bit more the visiting teaching. We cannot call it block teaching, but rather district teaching. We encourage our members, in spite of distance, because we feel that so much good results from the women having a chance once during a month to take the message of the teachers' topic into the homes, but in order to do that we have to make a special effort. Some of our branches spread outside of the town, and it is impossible to make monthly visits, but during the last year we have suggested that a special fund be created, either by giving a special entertainment a year, or by taking from the general fund, never touching the charity fund, so that those who are willing to do the teaching may have some assistance in paying their car fare. Our people are not able to pay their own car fare. Many of them are not able to go to Church because they cannot afford the car fare. We have a problem to keep our people with their self respect intact and their spirits fed as well as their bodies. They find that it is very necessary to live according to the teachings of the Gospel and live near to their Heavenly Father and through that the spirit, in spite of distress, is very rich, and the experiences most touching and heart-rending at times, but the Lord blesses the work and it is going on.

We find a great deal of difficulty in understanding and conducting the lessons. The majority of the sisters have come into the Church since the war, and during the war they used most of their time sewing. We have no central fund, each organization, through their own efforts, makes the money they need, and they keep it within their own society. That is our next problem to have a general fund.

Because of reluctance to study, we find that it is necessary to impress on the minds of our sisters that the Relief Society was founded for a different purpose than the name implies—merely the giving of relief. We have societies that want to do nothing but sew, but we stress the lessons for two reasons, that their minds shall be busy, and that they may understand the full meaning of Relief Society work. It is the greatest work for women in the world today, and we make them feel it is built on a four-fold foundation. The Relief Society is not only for helping the poor, it is built on four corner stones, and is as strong as the rock of ages.

The first corner stone in Relief Society work is self improvement. The making of each individual—woman member of this Society, a better woman every year that she meets together, a stronger woman, a better educated woman, a more capable woman than she was the week before. We cannot be members of this Society unless we advance, we are either growing up or we are growing down, we are either getting stronger or we are getting weak, there is no such thing as standing still in the Gospel of Jesus Christ,

and so we are trying to get that over to them, that they must grow or else they are not going to be worthy Relief Society women, worthy mothers and worthy teachers of others in their groups.

The second cornerstone of Relief Society work is that of assistance to others. It is but a selfish thing to think only of one's self. What good is it for me to grow if my neighbor does not grow, and so we have in that second cornerstone of Relief Society the desire to help our neighbors and friends, and the active program that prevents distress, that teaches people how to take care of their bodies so they will not be ill, to take care of their spirits, and the spirits and souls of their loved ones.

The third cornerstone of Relief Society work, is the one that our name implies. In spite of our best efforts people will get sick, and there are times when disease comes over us and death comes into our home, when we need help. The third cornerstone is the giving of relief in the best possible way.

The fourth cornerstone to finish this structure we try to tell our women is that of perfect teamwork with our husbands, and the efficiency of our wives, and cooperation with the presidents of branches and bishops of wards, so that our work may go on in harmony with the general Church program, and we find that when our women understand the meaning of Relief Society work, that they are more interested in studying the lessons, and in progressing, and becoming stronger and better and more noble women and mothers and teachers in the world.

I am grateful for this opportunity of serving in the great Relief Society work, my dear sisters, and pray the Lord to bless our leaders and all others who are striving to do it, and I ask it in the name of Jesus. Amen.

GENERAL MEETING

Afternoon Session, Friday, April 3, 1931

PRESIDENT HEBER J. GRANT

I CONGRATULATE you on being in this building. I doubt if you could all get in the Assembly Hall, as I look over the audience.

It is always a pleasure to me to come and express my appreciation of the very splendid and wonderful work that is being done by our oldest auxiliary association. We are told it is more blessed to give than to receive, and it is our duty to give to those in distress. I would like to impress upon the minds of the members of the Relief Society the wonderful amount of good that they can do, in so far as such a thing is possible, if they spend their money for that which is made in our State, or in our states, I might say, because I may remark we have 100,000 people in Idaho.

People get fads into their minds and imagine that goods that come from London, Paris, Italy and other places, are superior to those which we can get at home. I am first for Utah and Idaho, or where our stakes are; I am next for the United States; and I think that each and every one of us can contribute very materially to the success of our communities, and of our state and our nation if we are careful to, as far as possible, patronize homemade goods and articles. We have the capacity and ability ourselves to help change the condition financially. There is a little prejudice in the minds of people because they spend their money for things which often-

times are not one iota better just because they are foreign and because they are advertized as being better.

You sisters are perhaps well aware of the fact that in the days of President Wilford Woodruff the Church borrowed money and established a sugar industry in our community. There are ten thousand bags of sugar coming into this community outside of the states of Utah and Idaho, and any one of you that buy any of it pays ten or twenty cents more for that sugar than for the Utah sugar. I have heard it said that you cannot make fine kinds of candies with the beet sugar. Well, I have ten daughters, and they have all made this kind of candy from beet sugar, and it has been every bit as good.

I know something of the prejudices of people. When we just started people said the sugar was not good, so we changed the sacks on some of these people (rather I did not but my friends did) and they gave me the report. One good brother had a daughter that was quite a candy maker. He changed her sugar for some of our beet sugar, and she was capable of making the same kind of candy.

I am reminded of my experiences in early days, when I was an agent for a wholesale grocery. One sister could not possibly make a lather with any but Kirk's soap, she must have that brand for the laundry, and the very man that made our soap was the man who established the Kirk works. So I just changed the wrappers, and brought some of our soap to her with Kirk's wrappers, and that was first class; then I gave her Kirk's soap in our wrappers and she could not get it to lather.

In my judgment there would be ten or fifteen million dollars spent here if there were no imported sugar coming into Utah and Idaho. When it comes to dollars, please remember my dear sisters, that every single solitary dollar is estimated as being capable of doing $100.00 worth of work during a year circulating around. A dollar is like a drop of blood in the human body. I never wore but one suit of clothes that was not made in Utah as long as the Provo Woolen Mills made men's suits—Provo goods were good enough for me. The only reason I bought that one suit was that I happened to be in the Legislature and they were going to have a ball. The suit I had on was a light one, and I had to go and buy a suit to go to the ball. The next day I gave it away to one of my poor relatives.

There is one thing I would like to impress upon you. I found here this message, showing statistics from the General Boards of the Relief Society, Sunday School, Y. M. M. I. A., Y. L. M. I. A., the Primary Association and the Board of Education, on tobacco. Why, do you know that every single solitary dollar that is spent for tea, coffee, tobacco and liquor goes out of this country. The Lord tells us in plain language that the Word of Wisdom is given for our temporal salvation, and because of evils and designs which exist in the hearts of conspiring men he has warned and forewarned us. This last year, as I remember the statistics, 120 billion cigarettes were consumed in the United States. Many people do not stop to figure what a billion means. A billion means one cigarette a minute for every minute from the birth of the Savior until now; which means that last year we consumed in America the equivalent of 130 for every minute from the birth of the Savior until now.

I did not intend to preach to you

upon tobacco, but I happened to see this pamphlet in the hands of one of the sisters, but I did come over to ask the sisters whenever possible to buy articles which are made here at home.

You have my love and blessing, and I ask God from the bottom of my heart to bless you officers, and each and every one of you who are working in this great organization. That this may be your happy lot I ask in the name of our Redeemer. Amen.

COUNSELOR AMY BROWN LYMAN

MY dear sisters and brethren: I am sure you have all been impressed and inspired, as I have been during the last two days, with this excellent Conference, with the extent and diversity of the work of the Relief Society, and with the lovely spirit which permeates the work. In the face of this great organization and its accomplishments, one feels weak and meek and humble as an individual, and wonders if his little part, his little contribution, has meant anything to the great whole. The attendance and representation at this Conference have been remarkable—every stake has been represented, and many of the missions. The report of the General Secretary was most illuminating, showing growth in the number of stakes and wards, missions and branches, and in individual membership. It showed an increase in membership of over 1,323 in the last year. This is very remarkable. The department meetings yesterday demonstrated a growing interest and development in the educational, spiritual and welfare work, and an earnestness that is phenomenal. And then today the reports of our enthusiastic and efficient mission presidents, fresh from the field, fill our hearts with joy and with a feeling of kinship with our distant members in this great land, and across the sea.

I would like to say a few words about charity contributions. The amount received for charity during 1930 was $100,849.91 (quite an amount when considered in a lump sum). However, $100,849.91 divided by 64,225, the number of Relief Society members who contributed the money, makes an average contribution of only $1.50 per donor per year, or 12½ cents per donor per month, which is a good contribution for one who can afford to give no more, but a small contribution for the majority of us. With 1,568 branches in the Relief Society, this would mean that each branch would have for charity an average of $64.31 per year, or an average of $5.36 per month. With nine needy families per branch (which is an average number), this would mean an average allowance of slightly more than 59c per needy family per month. While these figures are only averages, I am sure you will all realize at once that the amount received for charity in the Relief Society is far too small for the amount and type of work to be done. I wonder why this is the case? Is it due to indifference and thoughtlessness on the part of our members, or is it due to our modest method of collecting funds? I wonder how we can improve the situation. I believe a good way would be for each Relief Society member to think over her resources and to decide on a certain amount to contribute per year to the Relief Society charity fund, then to set aside regularly each month one-twelfth of this amount, and see that it reaches the officers. Sometimes we are away when the teachers call. In these cases let us be sure to take

our contribution to the Work and Business Meeting the current month, or add it to our contribution for the teachers next month. The absence from home when the teachers call, or the lack of change at that time, should not in the end affect the total contributions to the society. Another thing to be borne in mind is that while the teachers are instructed not to urge donations, it is part of their mission to receive charity contributions, and all Latter-day Saint families should understand this. Let us all unite in a determination to increase our charity fund.

While all our Relief Society activities and educational work are important, and while the promotion of health, economic security, and wholesome leisure time are vital, because they are fundamental to normal living, still, after all, the most important work of the society, for the women who form the society, and for Latter-day Saints generally, is to preach, teach and live the Gospel. This is the mission of the whole Church, to take the Gospel tidings to the whole world. Another subject I would speak of is the importance of a religious life; the importance of a belief in God, and the joy which comes from these.

There are writers and speakers today who are advocating the idea that religion is getting thinner and thinner; that religion is really superstition and is "not standing up under the acid test of modern thought;" that there is no individual existence after death; that God is only a guess. These men call themselves free thinkers—modernists. Among such writers are: H. G. Wells, who has repudiated God; Bernard Shaw, who has dissolved God into life-force; Sinclair Lewis, and Bertrand Russell. What does a man who has severed himself from all belief in God get out of it? What are the dividends of unbelief?

In November, 1930, *American Magazine,* there are two articles on the same subject, "God," by two men whose names rank high in the world of current literature—Thomas L. Masson and W. O. Saunders. Each man chooses his own sub-title for this article: Mason, "Faith and Contentment," Saunders, "Doubt and Loneliness."

Saunders frankly tells us he believes in nothing—no God, no hereafter. He says, "I would have you meet one of the lonesomest and one of the most unhappy individuals on earth—the man who doesn't believe in a personal God, to whom the grave is the end, the present is his all; he has no God to love, and no hereafter to hope for." That does not seem like large dividends.

Masson says, "To me God is an ever present reality. I know that my Redeemer liveth. If we will adopt the command, 'Thou shalt have no other God before me,' we shall have faith and contentment and supreme happiness." This sounds like large dividends.

The tragedy of the influence of unbelieving writers is that it tends to rob people of faith and religious beliefs, and leaves nothing in its place. The young are drawn away by it. Some of the youth are saying they have given up religion, they are emancipated, they are free. Religion represses and holds one down; religion dominates one's life and prevents real individualism. And what do some of these young people do who say they are free, emancipated? Why they turn around and indulge in this and that, and the first thing they know they are slaves of tobacco, slaves to liquor, slaves to gambling. Is there any such slavery as slavery to tobacco? Is there any such slavery as slavery to liquor? Is there any such slavery as slavery to the gambling habit? If there is I have never seen it.

Talk about religious domination; talk about religious repression, in the face of such slavery!

What can we do, as Relief Society women, to help out. We can teach the Gospel, and bear testimony to its truthfulness; we can live the Gospel, conform to all its standards, and thus show that such a life is rich, satisfying and bears good fruit. All these will bring real dividends to us and will be an inspiration to others.

I ask that the Lord will help us do this, in the name of Jesus. Amen.

ELDER DAVID O. McKAY

PRESIDENT ROBISON, sisters and brethren: Standing before this surprisingly large audience of mothers and daughters, I feel deeply impressed. When I realize that I am in the presence of those who are rendering the sweetest and most tender service that can be given to humanity, my impression becomes profound. It is a sacred moment. I am looking into the faces of those who are giving loving aid to the mother and her first babe; to those who are giving, as far as possible, health to children, to youth, and to old age, and in that service you are contributing to all to whom you minister the greatest of all compensations, health. I am looking into the faces of those who stand at the death bed, and tenderly cross the hands on the breast of the departed. Why, sisters, when we think of the tender, unselfish service rendered by this great organization, we cannot help but be deeply appreciative and thankful to God that he inspired the Prophet Joseph to organize the Relief Society.

I have chosen this afternoon the subject, "Responsibility of the Home in Child Health and Protection," but I do not approach it with any thought that I am going to give anything new, neither am I going to offer any admonition. I really approach this with commendation in my heart for what has been done. I like to think of children when in the presence of mothers, for I know the subject is associated with the most tender thoughts in your hearts. The child is as a sweet new blossom of humanity, fresh fallen from God's home, to flower here on earth. One writer expresses another phase of this thought very beautifully as he tried to picture to us the value of little thoughts and influences in leading man to salvation. He said:

"The builder who first bridged Niagara's Gorge,
Before he swung his cable, shore to shore,
Sent out across the gulf his venturing kite,
Bearing a slender cord for unseen hands
To grasp upon the further cliff and draw
A greater cord, and then a greater yet!
Till at last across the chasm swung
The cable—then the mighty bridge in air.
So we may send our little timid thought
Across the void, out to God's reaching hands;
Send out our love and faith to thread the deep—
Thought after thought, until the little cord
Has become a chain, a chain no chance can break,
And we are anchored to the Infinite."

There are little cords of influence that are binding and shaping the little babe's life, the little boy's life, until youth begins to be bound by the cable, and later in life by the chain—the chain of habit.

Forces that are throwing out these little cords into the children's lives are the home, the playground, the school, the gang, and society. Hundreds of people are working in Utah today, trying to direct the influences of the school, the playground, society, business, so that these cords will lead youth in the right direction. All these forces are outside the home.

President Hoover has called the attention of the nation to the importance of directing these forces into proper channels. What is the relation of the home to this? Let me give you his own words: "The fundamental purpose of this conference is to set forth an understanding of those safeguards which will assure to the child health in mind and body. There are safeguards and services to childhood which can be provided by the community, the state or the nation—all of which are beyond the reach of the individual parent. We approach these problems in no spirit of diminishing the responsibilities and value, or invading the sanctities of those primary safeguards to child life—their homes and their mothers. After we have determined every scientific fact, after we have erected every public safeguard, after we have constructed every edifice for education or training or hospitalization or play, yet all these things are but a tithe of the physical, moral and spiritual gifts which motherhood gives and home confers, none of these things carry that affection, that devotion of soul, which is the great endowment from mothers. Our purpose here today is to consider and give our mite to help to strengthen her hand, that the boy and girl may have a fair chance. Our country has a vast majority of competent mothers. I am not so sure of the majority of competent fathers. But what we are concerned with here are things that are beyond her power. That is what Susie and John take on when out from under her watchful eye. She cannot count the bacteria in the milk; she cannot detect the typhoid which comes through the faucet, or the mumps that pass around the playground. She cannot individually control the instruction of our schools or the setting up of community-wide remedy for the deficient and handicapped child. But she can insist upon officials who hold up standards of protection and service to her children—and one of your jobs is to define these standards and tell her what they are. She can be trusted to put public officials to the acid test of the infant mortality and service to children in the town—when you set some standard for her to go by."

The relation of the home to national strength and prosperity is so close that I am going to say here in your presence, and I should like to say it to the world, that without proper homes we shall have no security in the nation. The first and most important agency in child development and education is the family. "The virtuous home is the basis of all national prosperity." "The strength of the nation, especially of a republican nation," says one writer, "is in the intelligent, well ordered homes of the people."

"To make men out of boys, and women out of girls, there is no place like home."

> "We need no power or splendor,
> White hall or lordly dome,
> The good, the true, the tender,
> These form the wealth of home."

What are these fundamental home influences in child life. I shall name first physical environment. The physical security of the child is dependent upon the protection largely of his home. A good home involves a fair knowledge on the part of the parents, and especially of the mother, of needed physical care, of proper nutrition, of hygienic living, of preventing disease, of adequate shelter and proper clothing, pure milk and water, fresh air, protection from accident. It is not necessary to have college-bred mothers; but there is great need for more

health centers, such as we heard about this afternoon, to which mothers may go and receive instructions. The Relief Society can render help and encouragement to such centers. To safeguard the health of chilhood, I consider, is the greatest responsibility of the state.

A good home requires good health habits, through parents' instruction and example, in eating, sleeping and proper exercise. I need not dwell upon this phase of the fundamental conditions of a good home; if we can have properly ventilated homes, if we know what kind of food to give to the children, we are contributing to the health and happiness of the home.

I wish to offer as the second influence, opportunities for education. Parents must lead in the cultural development, and show a willingness to answer questions. A child that is asking questions is contributing happiness to your life. Fortunate the child whose parents can leave their work occasionally to encourage the child in constructive play, or spend a few hours in nature study. Who can tell the cultural value of such association of a child with his mother—a child who beholds the glorious sunset, the beauties of nature, and who sees the snow-capped peaks through his mother's eyes? In later life he will never look at either without thinking of his mother. These are the tender cords that lead youth into paths of tenderness and humanity.

These are important, the physical and cultural environment, but I have merely mentioned them to lead you up to what I consider the most important, even though it is the most abstract in a child's life. I approach this thought with a spirit of commendation and gratitude, as I am speaking to the mothers of Latter-day Saint children. I refer to the *personal influence* of the home. The most important factor in child life is the inter-action of personalities within the family group. You wonder why one child is so different in disposition from another. Besides inherited tendencies, he has had different influences operating upon him. The first babe had no brothers to tease him; the tenth babe perhaps had nine.

Unfortunate indeed is the child in a broken home; happy the child born with congenial, well associated parents. As we approach in thought the sacredness of the marriage covenant, my heart goes out in gratitude to God for the standard of the Latter-day Saints. One of the happiest services that I render is to stand at the altar in the House of God, and seal a couple for time and all eternity. On such occasions I cannot picture any separation or broken home. But oh, what tragedies come when the family becomes broken. I want to draw a contrast here, with this thought in mind—personal influence—influence of father and mother, and the attitude of wife toward husband, husband toward wife, and parents toward children. The first great lesson that I ever had in my life was when I was attending the University of Utah. Mother came down to visit four of us children who were here as students. I remember on one occasion as we returned home from the theatre, we were aroused by the screaming of a woman in a neighboring house. I thought a man was beating his wife, and ran over and tapped on the window, protesting against the attack, although I confess I was a little afraid he might come out and beat me. My brother ran over to the fire station and telephoned for the police. The landlady came before the officers. As she opened the door, I saw for the first time in my

life, a drunken woman. I shall never forget the shock that I received. There in the doorway were two little girls crying. With the memory of the shock, however, I treasure the kindly love of my mother, who, though somewhat timid, walked into the house and put her arms around the two little girls. Enough of that scene.

Several years afterward I had occasion to teach a class in the State Industrial School of Utah. In the girls' department were two beautiful young women, whom I did not recognize, either by features or by name, until a little boy who had grown up on that same lot to which I have referred, went with me one day to the class, and one of these girls recognized him, and came up and told about the time when she lived on that lot. They were the little girls whom my mother comforted in the presence of a drunken woman; both now in the reform school! They were not to blame—the cords of influence had come into their lives from the outside environment into which the mother had led them. I leave you to guess the end to which their lives came.

Now in contrast to that, I want you to look at the influence of a home blessed with the Spirit of God—a Latter-day Saint home—and feel the binding influence of the Spirit of God as it is expressed through a mother's love. In order that you might know what that influence is, and the self sacrifice of a "Mormon" woman for the Gospel of Jesus Christ, and what she thinks of her children, I am going to read a telegram, a copy of which I have here. In the last company of missionaries there was a young man who left with his heart full of anxiety because his sister lay very ill. It was my privilege to administer to that girl two or three days before the young man departed for his mission. He left on scheduled time, and before he reached Chicago, the sick girl, his only sister, died. As soon as I heard it, in sympathy my heart said the brother should come back. One of the elders said, "No, the parents have already sent a telegram." I asked him for a copy of it. Here it is: "Louise died at one forty-five today. Mother and father want you to go on and fill your mission. Louise will always be with us and be proud of you, our missionary boy. Love and blessing—Mother and Father."

We cannot comment on anything like that, nor need I try to tell you what the effect of such a message would be on that boy! Such a home influence caused another missionary to pay tribute to his mother as follows. We had asked the class to write a theme on "What it Means to be a Missionary," and this young man wrote so feelingly that I took these extracts from his paper: "I have the best mother I could have had, and I thank God for it. She has, by example, taught me the practical everyday use of the Gospel; she has held before me the ideal of some day being worthy to accept a missionary call, if one should come. During the next few years I shall be away from her presence, but I shall feel her spirit just the same. I must keep myself free from any transgression, that no dishonor come to me, for my mother has confidence and trust in me, (and whose mother has not trust in her son?) and I revere her so much that I believe I shall be able to resist any temptation. * * * My prayer is that I may return home a living example of the ideal my mother has pictured of me, in her mind, when I shall have completed this mission."

I was once riding on the train from Salt Lake to Ogden with a

group of missionaries, when one of them said, "How long do we stay in Ogden?" I answered, "About twenty or thirty minutes." He said, "Good, that will give me time to telephone back to my mother. I want to hear her voice once more." May the tender words of her voice, and her uplifting influence ring in his soul forever!

Who can measure the influence of the home? Health is important, and physical environment and culture equally important, but most of all is that combination of personal influence centered in sacredness in the mother. Why, if we can only get the spirit of the Gospel in our homes, just get our boys and girls to feel that love for mother, and love for the Gospel through mother—our problems are solved.

God help us to put into our homes, to a great degree, the ideals of the Gospel of Jesus Christ. To be practical let us have these boys kneel with us more frequently in prayer. That is one practical thing to do. Through family prayer let parents and children come into the presence of God. Let us talk more frequently of the Gospel, and ask and answer questions pertaining thereto. In other words follow the commandments of God to people in this dispensation: "Inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents."

God bless the homes of the Latter-day Saint. God bless the homes of this nation, that the prosperity of our government may be secure.

"They say that man is mighty
He governs land and sea,
He wields a mighty sceptre
O'er lesser powers that be;
But a mightier power and stronger
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world."

MRS. ARTHUR GAETH

WORDS cannot express the joy I feel in being here among you, and having the privilege of spending four weeks in your midst, and attending these inspiring sessions.

I am especially grateful to our Heavenly Father for having sent pioneer missionaries into Czecho-Slovakia, the land of my birth. I am thankful that I went back and spent a year with my people, for it is here that I came in contact with the missionaries, and learned to love the Gospel. Unusual joy has come into my life since I accepted it. Just the one principle of eternal life has absolutely altered my outlook on life. All material values that were so precious to me before have given way to higher and more spiritual values. I feel that I want to develop myself, so that I may go to serve the people of Czecho-Slovakia. It is an unusual privilege to be here with you, and to carry back all these beautiful things that I have heard.

In Czecho-Slovakia newspaper men often write up in their newspapers that the missionaries come into the land in order to bring back women with them into Utah. I wish these reporters might be here in my place, and see this wonderful audience of women, and they would see the folly of such statements. In a way I have been carried to Utah, but I am to be carried back again to teach the gospel to my people, and I hope and pray that my Heavenly Father will grant me wisdom and understanding, in order that I

may carry to my people the spirit of these sessions and the beautiful truths that I have here learned and heard.

The Czecho-Slovakian women are very intelligent and well read. The Czech woman is, in the first place, a lover of the home, and the home is her highest domain. In Ruthenia and Slovakia, two provinces of Czecho-Slovakia, the women have not been as fortunate. They have not had the educational facilities of the Czech woman—they do not know how to read and write. They do not know the happiness of a clean beautiful home life, and so I think that the Czech woman has a great work in store for her to help instruct her country women.

I am glad to be here, and have this privilege of meeting you. I know that the spirit of these meetings will leave an indelible impression upon my mind, and that it will help me to carry on the work in my own country.

PRESIDENT LOUISE Y. ROBISON

AT our officers' meeting yesterday, Sister Inez K. Allen spoke on trees, and the planting of trees. The Relief Society is sponsoring a tree in every ward and every stake, and the General Board is planting a tree, in honor of the bicentennial birthday of George Washington, which will occur next February. During this spring and in the fall, we want all of these trees planted, and in good growing condition so that they can be dedicated on Washington's birthday. We have a friend who lives in the south part of the county who has a magnificent garden. I had the privilege of visiting there one day, and the mother, a woman 40 or 50 years of age, said it was her plan on the occasion of every birth in the family to have a tree planted in honor of the birth of the baby. It had become a family custom, and instead of giving the baby a new bonnet or a pair of shoes, a tree is planted. She said you would not believe the interest that these boys and girls, who are grown now and left home, have in coming back and seeing their tree that was planted during the week or shortly after their birth. Think this over. I have been looking over the city from Thirteenth East, and it looks just like one forest, and my head bowed, and my heart was filled with gratitude for the people who lived here before you and I and planted trees for our pleasure. We want to give to the next generation the pleasure which will come from our planting trees.

I was very happy that President Grant spoke of home industry, because that was one of the topics I wanted to speak on this afternoon. It depends largely upon us whether our home industries can be profitable or not, and I would like to suggest that all of you sisters, when you go back to your different states and countries, find out how many of the articles you buy are produced in your state and insist upon having them. Not infrequently we will order a can of tomatoes or a pound of butter coming from Chicago, while people right here in our midst are producing the best butter in the world, and we are sending our money away from our midst. Take up a campaign to patronize your own home industry.

I wish that we may now go home with these beautiful thoughts in our hearts. I can think of no lovelier message to women than has just been given to us. Hold in your hearts what you have heard, take it home and make it a part of your home life.

May the blessings of the Lord be with you, may peace and health and prosperity be in your homes, and may you have the help and protection of the Lord with you that you may influence your children in the way we want them to go, I humbly pray in the name of Jesus Christ. Amen.

Mrs. Phillip North Moore

By Annie Wells Cannon

ANOTHER interesting and prominent figure among the leading women of the nation has answered the final call. Mrs. Eva Perry Moore, past president of the National Council of Women and of the General Federation of Women's Clubs, died of a heart attack at her home in St. Louis on the 28th of April, of this year.

Mrs .Moore was born at Rockport, Illinois in 1852 and from early girlhood was interested in public affairs, especially those pertaining to the advancement and welfare of women.

She graduated from Vassar College in 1873 with an A. B. degree and later became an alumnæ trustee of that institution.

In 1879 she was married to Phillip North Moore who became a noted mining engineer and prominent business man of St. Louis. His death occurred early in 1930.

The death of Mrs. Moore is of more than passing interest to the readers of the *Relief Society Magazine* because of her intimate acquaintance with many of the leading women in organization and club work through the medium of the affiliated councils.

Mrs. Moore was president of the National Council of Women from 1916 to 1925 and at the time of her death was an honorary president, also vice-president of the International Council.

In 1925 the Quinquennial, or International Council of Women was held in Washington, D. C., and the United States Council was hostess on that occasion to the foreign delegates. This gathering was one of the largest ever held by the Council —thirty-eight nations were represented by their most distinguished women. The proceedings were conducted under the direction of Lady Aberdeen but naturally the great responsibility for the success of the occasion rested upon the hostess president, Mrs. Moore, who proved herself quite equal to the arduous and difficult task.

To this Council Utah sent a large delegation led by President Clarissa S. Williams of the Relief Society. Mrs. Moore on this occasion, as always, gave the Utah women a gracious and pleasant welcome.

Mrs. Moore's public activities covered a large field of endeavor and she held many responsible positions local, state, national and international, traveling extensively in these varied interests. One of her most important and interesting journeys was to Lima, Peru, where she went as a delegate to the International Pan-American Scientific Congress in 1924.

A pioneer for the progress and advancement of women she gave years of earnest service, and for this her name will be held in honored memory for generations yet to come.

From a Mail Carrier to an Artist

By Curt Meng

ONE of the outstanding artists who worked at the Alpine Summer School during the 1930 term is Professor Joseph F. Russon, who heads the art department of the East High School at Salt Lake City. When asked if he had studied painting his entire life he replied:

"I began my study of art when I was married and finished when I had a family of three boys. Even as a small child I took special delight in drawing and, fortunately, my parents encouraged me in my endeavors."

Though Mr. Russon showed marked talent for art which won for him the affectionate title of "Professor Russon," it seemed that he would never realize his dream of becoming a professional artist. In the early days of Utah, schoolmasters generally discouraged any boy who had an urge to draw. A teacher came to Lehi who was an excellent penman. The boy resolved that some day he would equal his teacher in penmanship.

"And," continued Mr. Russon with a smile, "I not only equaled his work but showed him specimens of my work that surpassed his in quality."

The ability to use pen and ink artistically kept alive the glowing ambition of a career in art and also proved of commercial value to the young man. He drafted resolutions, announcements, and posters for business concerns. Ordinarily, the next step would have been to enter some art school but in this case no opportunity presented itself for an art education. Of those days Mr. Russon continues:

"My efforts in art yielded outstanding results but I never had means to continue my studies. I married and accepted a position as a rural mail carrier. While on the mail route I had opportunity to observe people and to ponder over many things. Here I was carrying mail while my desire was to devote my life to painting. The turning point of my life came when one day my wife suggested that I discontinue my present position and get an education in art. I realized the sacrifice necessary on her part and the children but her faith in me helped me to make a decision. I entered the Brigham Young University and studied for three years with Prof. E. H. Eastmond. Then I entered the Pratt Institute at Brooklyn, New York, where, after two years of hard study I became the proud owner of a diploma as an artist."

When Mr. Russon returned to Utah, he supervised art in Utah county for a period of three years. His rise in his chosen field was now assured. He next taught in the Salt Lake City Schools for two years. Then moved to Murray, where he spent seven years as teacher in the newly organized high school and as a supervisor in the four schools of Murray. After seven years of excellent work in the Murray school system he returned to Salt Lake City where he has been teaching for the last twelve years, at present, being head of the art department of the East High School.

JOSEPH F. RUSSON AT ALPINE SUMMER SCHOOL

Joseph F. Russon has been an artist for twenty-two years. He taught three summers at the Brigham Young University, three summer terms at the Utah State Agricultural College, and one at the University of Utah. During this time he has been a student of the Arts League of New York City. Although he has painted for nearly a quarter of a century his enthusiasm for art is still fresh. His pictures, mostly water colors, are always in demand and he markets practically all his paintings. At the Springville National Exhibits and at numerous state fairs the works of this artist have received many first places.

Usually artists come from a family of artists. Mr. Russon's parents and grandparents on both sides of the family were not talented in art. In contrast to this all of the artist's children show considerable talent. His youngest son, Kay, is considered one of the best commercial artists in the state of Utah.

While at Alpine the professor averaged more than one painting a day. To the question as to which he considered his best painting and what type of work he preferred to do the artist replied:

"I consider my best painting an oil now owned by Mr. J. D. Smith of Salt Lake City. I called this painting, "A Mountain Stream" and painted it in Weber Canyon. I prefer to do landscape paintings as nature is always fascinating and full of rich color tones."

Easy Money

By Lela M. Hoggan

MOTHER was rejuvinating. She was taking morning exercise and baths, and eating spinach, oranges, raw carrots, and what not.

By means of a few bright silk scraps and packages of dye, and long hours of painstaking effort, she had replenished her wardrobe.

She had acquired a new stock of ideas from the free lectures she was attending. She really thought she was converted to the magic results that would accrue from the optomistic suggestions she was making to herself for health, beauty and success, with especial emphasis on the success.

Since she was left a widow, three years previously, she had been struggling painfully along, trying to support herself and her two husky boys, in a dignified, self-respecting manner.

The receipts from the little odd jobs that she and the boys had been able to secure, did not begin to pay the meagre running expenses of the household, notwithstanding her careful planning. She found that her two hungry, growing juveniles needed new clothing, or school accessories, or other incidentals daily. All of which was making a constant drain on Mother's small and fast disappearing bank account.

By budgeting her spare moments and her energy she had turned the little ragged edges of time into fair account, as her valid teacher's certificate attested.

But School Boards, as well as other parts of the teaching machine, move with deliberation and accuracy. And Mother was becoming painfully aware of the fact that unless some steady, remunerative employment was forth-coming, she would soon reach the point where she would have nothing more substantial to draw on for living expenses than her imagination.

She was rapidly reaching a state of despondency almost akin to desperation, when her naive, cheery, little neighbor persuaded Mother to attend a series of wonderful free lectures. The lectures furnished the germ for the new optomistic philosophy of life. Naturally, the rejuvination followed.

For the time being, Mother was greatly thrilled with the possibilities held out by the auto-suggestion philosophy. It was such a hopeful, uplifting promise for those who were dragging discouragingly along clinging to the drabbled skirts of misery, on the very edge of failure.

Why should she not think herself into a state of happiness and success Not that she was unwilling to pay the cost, for Mother had learned long years ago, that every worth while gift of life must be bought with a price. She was ready and willing to pay that price. But this new philosophy was like a golden key, that only waited to be turned to unlock the treasure-chests of all time. Why should she not turn the key and reach out for the blessing

But there was one thing that worried Mother. All her life she had been a prayerful woman. In every emergency she had sought divine guidance and assistance, and had never been betrayed or deserted in her hour of need. This new philosophy seemed somehow, to be at variance with the very spirit of

prayer. Would it make her mind and heart less pliable to divine guidance? Would it stint her faith? She often pondered the question; nevertheless, she was determined to put her new philosophy to the test. And she did.

Morning, night and noon Mother earnestly told herself, "I shall have health, beauty and happiness, peace, poise and power. I shall have good remunerative work. A dignified position, drawing a good salarly shall be offered me right soon. Out of the opulance of the earth I shall draw the luxuries of life." So ran the creed.

And her hopes were built up still surer when a Gypsy fortune-teller looked across a circle of playing cards and told her: "I see good fortune for you—good work—pleasant work — much money — many friends."

Mother, with her cheery neighbor and other friends, had taken an early morning hike. Over low foothills, across pebbly, flashing streams, up into the purple mountain canyons, they had slowly made their way. And then down a winding trail they had strolled, into a sunny, little dell. It was here that they came across the Gypsy camp. The wandering nomads seemed so natural a part of the picturesque surroundings that it took very little persuasion to convince Mother that she, too, should indulge in the fun of having her fortune told.

And the Gypsy's words would not be silenced. Over and over again they sang themselves to Mother's eager, hopeful consciousness. "I see good fortune for you—good work—pleasant work—much money—many friends."

Then, within the week, came a luring advertisement in the evening paper, for a paid welfare worker. $90 per month, guaranteed—short hours—pleasant, dignified work," it read.

"My position," asserted Mother, radiantly, "I hardly expected it so soon. They say the test of any plan is that it works. And it surely looks as if this new philosophy of mine is working, and that very promptly." Accordingly, Mother wrote an application for the job.

Two days later, when she answered a persistent, vigorous ringing of the door bell, she was greeted by a well-groomed, energetic, efficient saleswoman, who had come to interview her in answer to her application for the welfare work.

Mother's first impulse was to gently close the door and flee from the woman as she would have done before the seven plagues.

But when the saleswoman looked straight into Mother's eyes, and began a smooth, logical, faultless assault upon Mother's flimsy arguments, all of her reasoning faculties seemed to suddenly collapse. Was it not as plain as the figures on the dial of the clock that this was the very work she had been suggesting for herself? This was the good fortune she was drawing from the opulence of the earth's treasure-chest.

Her son Hal, lying on the couch by the sunny window, was apparantly absorbed in the Bible. Addressing his brother in an undertone he said, "Say, Ned, these proverbs of Solomon are not so slow as you might think. Here he says, 'My son, if sinners entice thee, consent thou not'."

The saleswoman cast a dark glance at Hal, but she cleared her throat and reiterated all of the points of advantage and again reminded Mother what a great opportunity was being opened for her.

Mother sat like one under a spell as the oily tongue ran on. She was

dazed, bewildered, unable to form a decision. And then out of the confusion, a still, small voice whispered very softly in Mother's heart, "This is not the work you want."

But again the clamor of the argument continued. The contract absolutely guaranteed a salary of $90 per month. Only six hours pleasant work each day was required. "How can you afford to turn down such an opportunity?" questioned the saleswoman. "There are twenty women in this town only too anxious to accept it."

Again the small voice whispered reassuringly to Mother, "This is not the work you want."

And again the high pressure saleswoman drew on her most powerful reserves; this time, with such clinching arguments that Mother surrendered to her hypnotic influence and decided to take the work.

Immediately the saleswoman flashed a contract from her bag and went hurriedly over the various points of advantage.

Reluctantly Mother affixed her signature on the blank line at the bottom of the first page.

The small voice whispered so lightly Mother could scarcely catch the thought. It was like a snowflake falling on her hand to stay its movement, "This is not the work you want."

But the name was affixed now in plain clear-cut characters.

Hal squirmed about on the couch uneasily, and nudged Ned, "Here's a good one, 'Lying lips are an abomination to the Lord'."

The saleswoman moved uneasily, but at once began to explain about the deposit that must be made, but which would later be refunded to the last penny.

After much hesitation on Mother's part, and very strong affirmative suggestions on the part of the saleswoman, Mother finally decided, against her better judgment, to borrow the necessary amount from the children's savings box. Ned opened the box and Mother counted out the money. There were nine worn one dollar bills. She opened her purse and took out a silver dollar to make up the full amount of the deposit.

She smoothed the bills out carefully, almost tenderly. The saleswoman reached for the money but Mother's fingers closed over it gently. The saleswoman urged her to sign the other side of the contract promptly, and thus close the deal, as her time was limited. Again Mother counted out the money. "Tell your money goodbye," whispered the small voice in Mother's heart. This time the voice was pleading, pathetic.

"Sign right here," said the saleswoman, her magnetic eyes looking straight into Mother's face.

"My son," continued Hal's voice, in a solemn undertone, "defraud not the poor of his living."

Mother sat up with a start. The spell was broken.

"Right here," repeated the saleswoman, reaching out the pen. But Mother did not see the pen at all. She was folding up the nine worn bills. Placing the silver dollar on top of them, she slipped the money into her purse and closed the purse with a snap.

"I have changed my mind," she said, in such a firm decided tone that the saleswoman looked up in surprise. The expression on Mother's face endorsed the tone of her voice and the snap of the purse.

"A fine time to change your mind, I must say," burst out the disappointed saleswoman in great warmth.

Hal's voice was heard dronning out another proverb, "He that seeketh mischief, it shall come unto him."

The saleswoman openly glared at him, but apparently, all unmindful of her agitation, he read on, "Withdraw thy foot from thy neighbor's house: lest he be weary of thee, and so hate thee."

Mother did not make any response. She sat calm and silent, her hand touching her purse caressingly.

The saleswoman snatched up the contract and indignantly tore it into pieces and tossed it into the waste basket. Adjusting the papers and books in her brief case, she drew her wraps about her and walked briskly out of the house. As she closed the front door with a bang, Ned's voice startled the household with a long drawn-out wail. Mother jumped to her feet in alarm, but Hal raised his head slowly and inquired, "Who stepped on the elephant's foot?"

"Look here, Mother, look!" exclaimed Ned, excitedly, as he pieced the bits of the torn contract together. "You sure had a keen hunch when you refused to sign her miserable paper."

The three heads were touching each other as they bent over the contract.

"Sufferin' cats!" ejaculated Hal. "So that was her game." And he gave a long, low whistle.

The signature on the reverse side of the contract, would have cancelled all promises made on the face of the document, and put Mother on a twenty per cent sales contract for an old fashioned book few people would even take time to read.

Just then the telephone rang loudly. Ned hurried to answer it and came back smiling. Saluting in mock gravity he announced, "Mosiah G. R. Livingstone, City Superintendent of Public Instruction, desires to speak with Margaret Ann Tuttle at her earliest convenience."

Mother hurried to the telephone and Hal immediately constituted himself as a committee of one to listen in on the conversation. He in turn relayed the message to Ned, in whispered broken sentences: "Application accepted by Board—Sign contract tomorrow—Art department in the Parry School—$125 per month."

As the receiver clicked on the hook Hal let out a hilarious shout.

"The cave man must be seriously injured," ejaculated Ned, trying to look dignified.

Mother was too overwrought to attempt a hot dinner. She hurriedly spread a wholesome lunch on the table and the three of them took their places. Hal surveyed the spread with a twinkle in his eye, "Well, Mammy," he drawled in a Southern twang, "dis am a considerable amount ob dishes fer de fewness ob de vittels."

"What do we care," exclaimed Ned, "whether we eat at all or not, now that Mother's found the pot of gold at the foot of the rainbow."

Mother did not dare trust her voice. She smiled gratefully and made a hurried trip to the kitchen to recover her mental poise, and to bring in the last bottle of strawberry preserve.

"That's the idea," approved Hal, "let's celebrate."

"We'll celebrate in more ways than one," smiled Mother. "I can't really tell you just how glad I am that I have two sons who are, well—just right; that I have a good job, and—and—that I have found myself."

Blue Herons, Prairie Dogs and Men

By Harrison R. Merrill

THERE are those who speak as if nature, so called, has control of a magpie that builds its crude nest in a thorn tree, but that she does not operate in the case of a man who builds a cabin or a city. Those same people glorify the instinct of the animal and condemn the intellect of the human being.

At the risk of being counted very elemental in such matters, I am going to relate a few incidents.

Traveling along the shores of Utah Lake in an open boat, I came upon a village of blue herons. These long-legged fish-eaters, being gregarious, had chosen to build a community rather than homes widely separated. More than three hundred nests were perched in various positions in their respective cottonwood trees. One tree frequently served as the foundation for as many as five homes.

Now if the herons had policemen, a water system, and a light plant, I could not discover them, but I was certain that they had a mayor and city council, for how else could they live in peace together?

Passing along the wide valley that

separates Antimony from Bryce Canyon, I came upon a prairie dog village. These chaps, for reasons that I could not discover, like the herons, had decided to build a city, not a countryside. They had their streets, not more crooked than some of those I found in Boston I assure you, and their fields which regularly they harvested. In addition they had their gossips and their scolds.

Following a concrete highway, once upon a time, I came to a human village. It was set down beside a

little stream which could serve as well for culinary and drinking purposes as for laundry and irrigation. These animals had been able to build a bit better than the herons or the prairie dogs. Their houses were storm proof and their streets were paved. They had stoves with which they conquered the cold, and lights with which they overcame darkness.

Now there are people who have so much to say about going back to nature that I have come to believe that they are of the opinion that the heron and the prairie dog and the magpie are living a more normal and, therefore, a happier life than man. They seem to think that man would be healthier, would live longer, would be happier if he could move out of his city or home into the country or the open; if he could stop reasoning and could get along with instinct.

To all such I would like to say, "Piffle," in a very friendly way, of course, but "Piffle," nevertheless.

I am a great believer in, and admirer of, man. With very little additional urging I could orate into Shakespearean language—"What a piece of work is man," or into Davidian poetry—"What is man that Thou art mindful of him"—but I shan't just now.

I am of the opinion that it is rather natural for man to build villages and cities, and that he can build them mighty well after these centuries. The best bird's nest I have ever seen, or the best prairie-dog hole I have ever followed with a spade would seem very crude beside some of the "nests" I have seen men build. I can look at an apartment housing a hundred families and can wax very eloquent about it. Why isn't it as natural as a heron rookery or a prairie-dog village, I should like to know—and much more sanitary and sensible?

Those Blue Herons, with all their

"nature" and their "instinct" had not built a sewer system. They had not even established a burial place or a burial custom. Young that could not stand the rigors of the climate or the storms were ruthlessly clawed from the nests and allowed to rot on the ground below. Refuse from the tables in the form of half devoured fish lay about under the trees polluting the air, until I lost much of my respect for the dignified gentlemen whom I have often seen with pants rolled up sedately wading in stream or lake.

NOW the most healthful place I know anything about is a right good, up-to-date city built by that animal called man. The water he drinks in such a city is germ-proofed and frequently tested; the food he eats is kept fresh and lovely with ice and refrigeration; the milk he serves to his children is clean and wholesome; the rooms he sleeps in are free from vermin and even flies and beetles: the utensils he uses have been sterilized. Even the sun cannot leave him in darkness or without his violet rays. He does not strain his ancestors with heavy lifting—he called upon the lightning to be his servant. His exercise is measured and his food is rightly chosen. He doesn't gorge himself today and starve tomorrow. He has learned to live a long time and well.

Now if I want to see the marvels of the animal kingdom, I go not to the "temple haunting martlet," as beautifully as he builds his nest, nor to the bee as marvelously as he shapes his honey cells, not to

the spider, as delicately as he spins his web. I go to man, a child of nature, the paragon of them all.

And so when people rave about "nature's way" as if it were different from or superior to man's way, I merely say—"Piffle," in that same friendly tone of voice I have used once before.

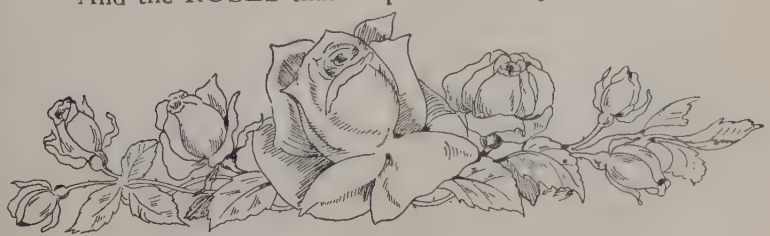
When I look into the home of the new bride or the established matron and see her modern kitchen with its electric appliances, its beautiful utensils, its sink and water-taps, its fly-proof doors and cupboards, its polished floor; or her living room with its comfortable chairs, its davenport, its bridge lamps, its paintings, its glass windows and storm-proof roof and ceiling; or her bed room and see her beautiful bed, her dressing table, her house-slippers, her blankets and clean sheets; or her bath room and see her equipment, I say what a marvelous little beast is she, after all. What other can compare with her. Under her care I would have hope of living longer, happier, and more usefully than in any nest of sticks or hole of dirt in the land.

And so, dear reader, if you are still with me, allow me to say that in my very humble opinion a human city is just as "natural" as a prairie-dog city and it is much more beautiful and healthful. I fear disease, accident, discomfort far more outside than inside cities and towns, and fine, human-made homes, city or country. If I wanted to know about a good balanced ration, if I wanted to learn how to live to the uttermost, I would not go to a cow or a horse, or even to a monkey—I would go to a human being, the most intelligent one I could find, one who had learned to live by intellect rather than by instinct.

June

By Elsie E. Barrett

There's a wonderful zephyr-like breeze softly blows
In the marvelous sweet-scented JUNE;
And it playfully kisses each fair budding rose
As it bursts into rapturous tune.
It is something alluring, enduring; it plays
On the strings of my tremulous heart,
While it makes me so thankful through glorious days
Just to be of this good world a part.
Lovely JUNE! month of beauty, of perfumes that tease;
With your flow'rs of daintest hue,
You are bless'd with that wonderful, zephyr-like breeze,
And the ROSES that keep faith with you.



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Vol. XVIII JUNE, 1931 No. 6

EDITORIAL

President Rey L. Pratt

SURELY Rey L. Pratt, who was called Home April 14, 1931, heeded the admonition, "My son, give me thine heart, and let thine eyes obseve my ways."* To his Father's service he gave his time and his wholehearted devotion.

President Pratt's service was unique and valuable. He had presided over the Mexican Mission since September, 1907, and previously had labored as a missionary among the Mexican people, whom he loved with an unsurpassed, and so far as we know, unequalled devotion. He was a thorough student of the Spanish language and of the Mexican people and all that pertained to them. To the missionaries who labored under his direction he was a father, and all who knew him loved him.

Elder Pratt understood the gospel and his testimony of its divinity was firm and steadfast. He was a fluent speaker and thrilled his hearers with the depth of his feeling, his earnestness and his sincerity.

To his devoted wife, the mother of his thirteen children, he gave credit for his achievements. He felt that to her, more than to any one else, he owed what he had been able to accomplish in life. She so trained their children that love, honor and obedience were ever manifest in their home. Our hearts go out to Sister Pratt and her children in this great trial. May strength to bear it be given them and may all the children grow up worthy of their splendid parentage.

*Proverbs 23:26.

Antoine Ridgeway Ivins

ANTOINE RIDGEWAY IVINS has been honored in being called to be one of the First Seven Presidents of Seventies, and to preside over the Mexican Mission. He comes to his new labors well fitted by education and experience to carry on the work.

He was born in St. George, Utah, May 11, 1881, but soon afterward went to Mexico with his parents, President Anthony W. Ivins and Elizabeth Snow Ivins. He spent a number of years in Mexico and gained much of his education in that land; consequently, he knows the language and the people.

Brother Ivins was graduated from the Juarez Academy, then attended for three years the School of Jurisprudence in the City of Mexico, and later studied law at Ann Arbor, Michigan. From the University of Utah he received the degree of Bachelor of Arts in Engineering. For several years he operated a 14,000-acre ranch near Enterprise, Utah, then served for two years as superintendent of the Lund Home for Boys at Centerville, Utah. For the past ten years he has been the manager of the Laie Sugar Plantation in Hawall.

Brother Ivin's wife, Vilate Romney, daughter of Mr. and Mrs. Orson D. Romney, will be a great help to him in his missionary service.

It is a source of great satisfaction to know that the Church has one so eminently fitted to carry on the work of Rey L. Pratt in the Mexican mission, and so well qualified to enter the quorum of the First Seven Presidents of Seventies. We feel sure that every needed blessing will be added to him and his wife in their important labors.

A Call Answered—A Life Changed

WITH the passing of Elder Orson F. Whitney we are reminded of the following extract taken from his volume, "Through Memory's Halls."

I HAD made up my mind to embrace the dramatic profession, and as the Salt Lake Theatre was not running regularly, I decided to go to New York, that Mecca of theatrical aspirants, and there begin my career. The winter past, I severed my relations with Bingham Canyon and came home, resolved upon seizing the first opportunity to carry out my ambitious design. My parents were much opposed to it, but I was determined to do something, to be somebody, and the drama seemed the only opening for me at that time.

"In the intervals of odd jobs I kept up my practice of elocution, mastered Bacon's "Manual of Gesture," and in every way possible strove to fit myself for the stage. The time and effort were not wasted. What was done in that direction helped to prepare me for my subsequent and real career. I was all the more capable as a preacher, for having had some experience as an actor.

* * *

"Meanwhile, my mother, finding that she could not dissuade me from my purpose, said resignedly: 'Well, Orson, since you are determined to go, I shall not oppose you; and if

I can sell a piece of land (she had inherited several lots from her father's estate) I'll give you two hundred dollars to take you to New York.'

"Overjoyed, I sought earnestly to bring about the realization of that promise. But alas! there was no sale for the land. July—August—September—went by, spent in an ineffectual struggle against fate. Something was in the way—the Hand of Providence, though I did not see it then. More than once a sale seemed imminent; then some question would arise and the whole thing fall through, carrying with it my fondest hope. I believe now—what I suspected then — that my mother's prayers were largely responsible for the situation and what grew out of it.

"October came. The General Conference of the Church convened, and I was called on a mission to the United States. There was no previous notice—such was not the custom in those days. It fell like a bolt from the blue. And mark what followed! No sooner had I signified my willingness to accept the call, than my mother sold her land without any difficulty, and gave me two hundred dollars to take me—not to the City of New York to begin a dramatic career, but to the State of Pennsylvania, my first field of labor as a missionary. This was the turning point in my life, the virtual beginning of my career.

"Poorly prepared was I, in a spiritual way, for the work that lay before me. Beyond a perfunctory and irregular attendance at Sabbath schools and other sacred gatherings, I had paid little attention to religion, and in practical Church work was entirely without experience. I think it was pride more than piety that induced me to go upon that mission. I felt that it would be a disgrace not to go, and would sadden the hearts of those who loved me and whom I loved. Therefore I sacrificed my most cherished wish, laid my darling ambition on the altar, and took the will of the Lord, instead of my own will, for a guide.

"I have never done a wiser or better thing. If there is anything in my life that looks like success, it is because I decided as I did at that time, and because I have striven ever since to act upon the same principle.

"I know now that I had a testimony, a deep conviction of the Truth; but it was latent, undeveloped, like a gold mine in the depths of the earth. Something had to occur to bring it out. That something was my mission. It bored the tunnel, sunk the shaft, and brought the precious ore to the surface."—*Through Memory's Halls*, by Orson F. Whitney.

Seemingly little things often change the course of a life and determine the future destiny of an individual. How much richer, fuller and more useful was his life because he turned from the lure of the stage and answered the call to the mission field. Thus did he mount the first rung on the ladder that led to the high position, an Apostle of the Lord Jesus Christ.

Gratitude to President Hoover

A DELEGATION of women representing organizations with an estimated membership of twelve millions, pledged President Hoover ar-

lent support in his stand on prohibition. The pledge was taken to the White House together with a composite report on prohibition drawn by an "unofficial woman's national commission for law enforcement."

Mrs. Henry W. Peabody, chairman of the women's national committee for law enforcement, who appointed the "commission" of twenty-two women, said the report was "based on a careful study of the Wickersham report, to which this may be added as a woman's postscript. This group represents both political parties and various sections of the country." Mrs Peabody told the President personally that the women desired to express to him their gratitude for his consistent and loyal stand for the eighteenth amendment to the constitution, and to assure him of their sympathy and support in his endeavor to enforce this great protective law. Among the authors were Mrs. Gifford Pinchot, wife of the Pennsylvania governor; Commander Evangeline Booth of the Salvation Army; Mrs. Carrie Chapman Catt, woman suffrage leader; Mrs. Irvine Fisher, wife of the Yale economist, Mrs. Richard C. Cabot, wife of the Harvard medical professor, and Mrs. Clement L. Shaver, wife of the former chairman of the Democratic national committee.

Utah White House Conference on Child Health and Protection

ON April 6 and 7, 1931, the Utah White House Conference on Child Health and Protection convened in Salt Lake City. Prominent churchmen, educators, physicians, those who have specialized in the physical, mental and moral health of children, those who have studied the handicapped, the dependent, the neglected and the delinquent child, all were out in force. Suggestions were offered and plans made as to what can be done to better the condition of the children of the State. Surely great good will result from these meetings, for thought was aroused, people were better educated as to the needs and possibilities of childhood, and we believe action will follow, looking to the better training and well being of the State's children.

To Our Mothers

THE elders of the Netherlands Mission issued a booklet to their mothers that must have filled their parents' hearts with joy on Mothers' Day. It contains pictures of their mission president and his family, of their mission mother, and of the missionaries themselves; a suitable quotation from President Joseph F. Smith, poems — "We Thank Thee, O God, For Our Mothers" and "The Mother Watch," a tribute to mother by President Frank I. Kooyman, and an old Dutch proverb which says, "He that remembers God and his

mother is shielded against all evil." These formed a very unique, and we are sure, much appreciated tribute to the mothers of these fine boys who are laboring in the Netherlands Mission.

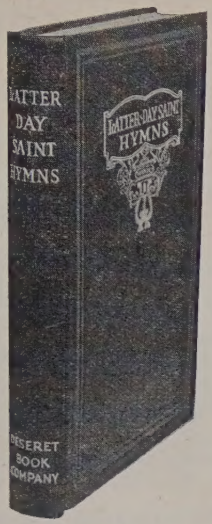
Conventions

No Relief Society Conventions will be held until late summer and fall. Material will be sent in ample time. Stakes will be notified regarding the exact dates later.

Tree Planting

AT one o'clock on Arbor Day, Saturday, April 11, 1931, President Louise Y. Robison and members of her board participated with Secretary of State Milton H. Welling in the planting of a Norway maple tree* on the Capitol grounds. Mrs. Rosannah C. Irvine read Lucy Larcom's poem, "Plant a Tree," and President Robison said impressively, "As I look over this beautiful valley today, I am reminded of its barren appearance when our pioneer mothers came here. In memory of the sacrifices they made for us, in appreciation for the trees they planted that we might have shade and beauty, and in order that the women who will come after us may enjoy the protection and beauty of this stately Maple—we lovingly plant this tree."

*The Norway maple is the tree selected for the Relief Society to plant throughout the Church.



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